



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.


We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

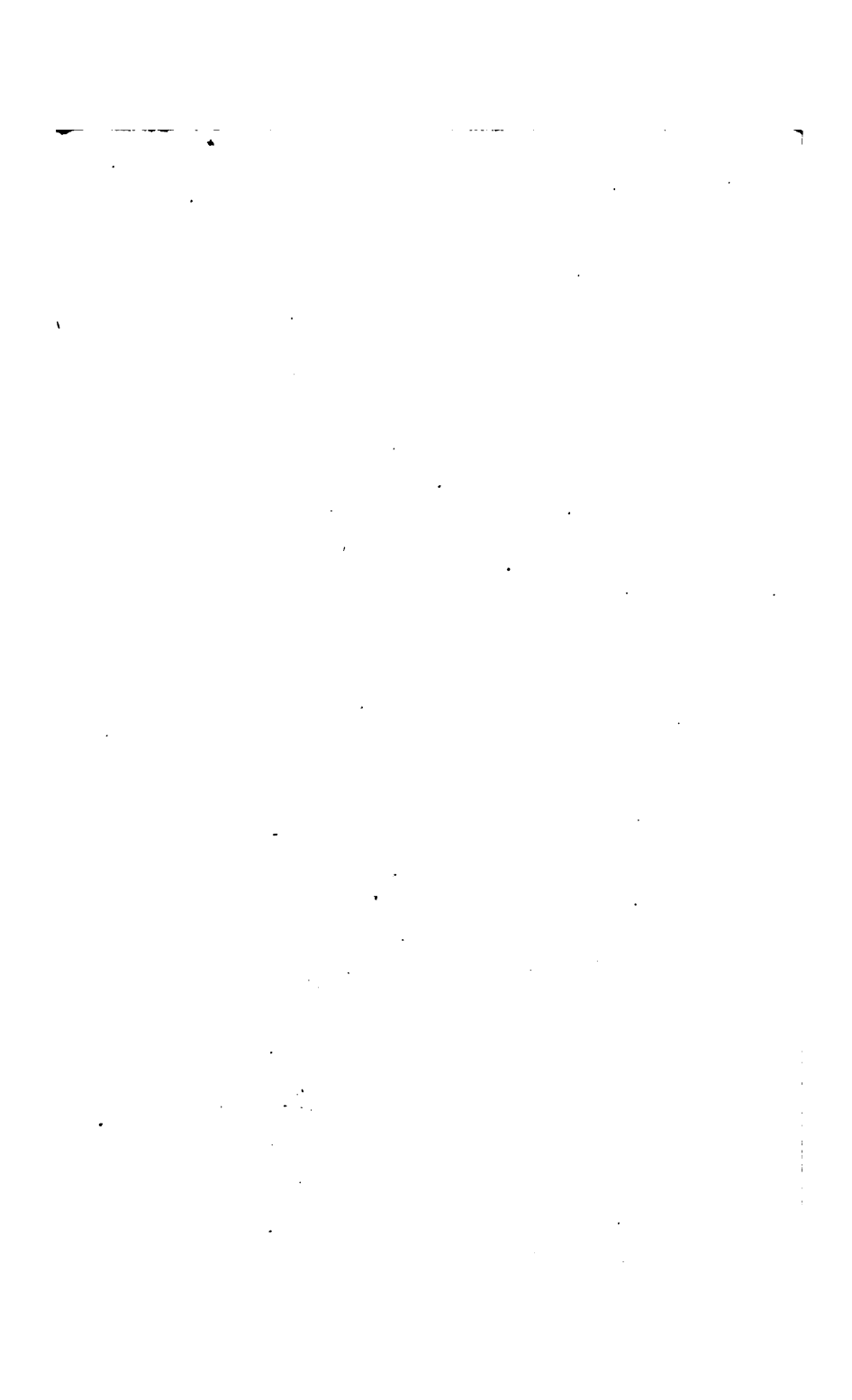
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





2936 f. 19.







Clarendon Press Series

SOPHOCLES

IN SINGLE PLAYS

FOR THE USE OF SCHOOLS

EDITED

WITH INTRODUCTION AND ENGLISH NOTES

BY

LEWIS CAMPBELL, M.A., LL.D.

Professor of Greek in the University of St. Andrews

AND

EVELYN ABBOTT, M.A.

Balliol College, Oxford

ELECTRA



Oxford

AT THE CLARENDON PRESS,

M DCCC LXXVII

[All rights reserved]

London

MACMILLAN AND CO.



PUBLISHERS TO THE UNIVERSITY OF

Oxford

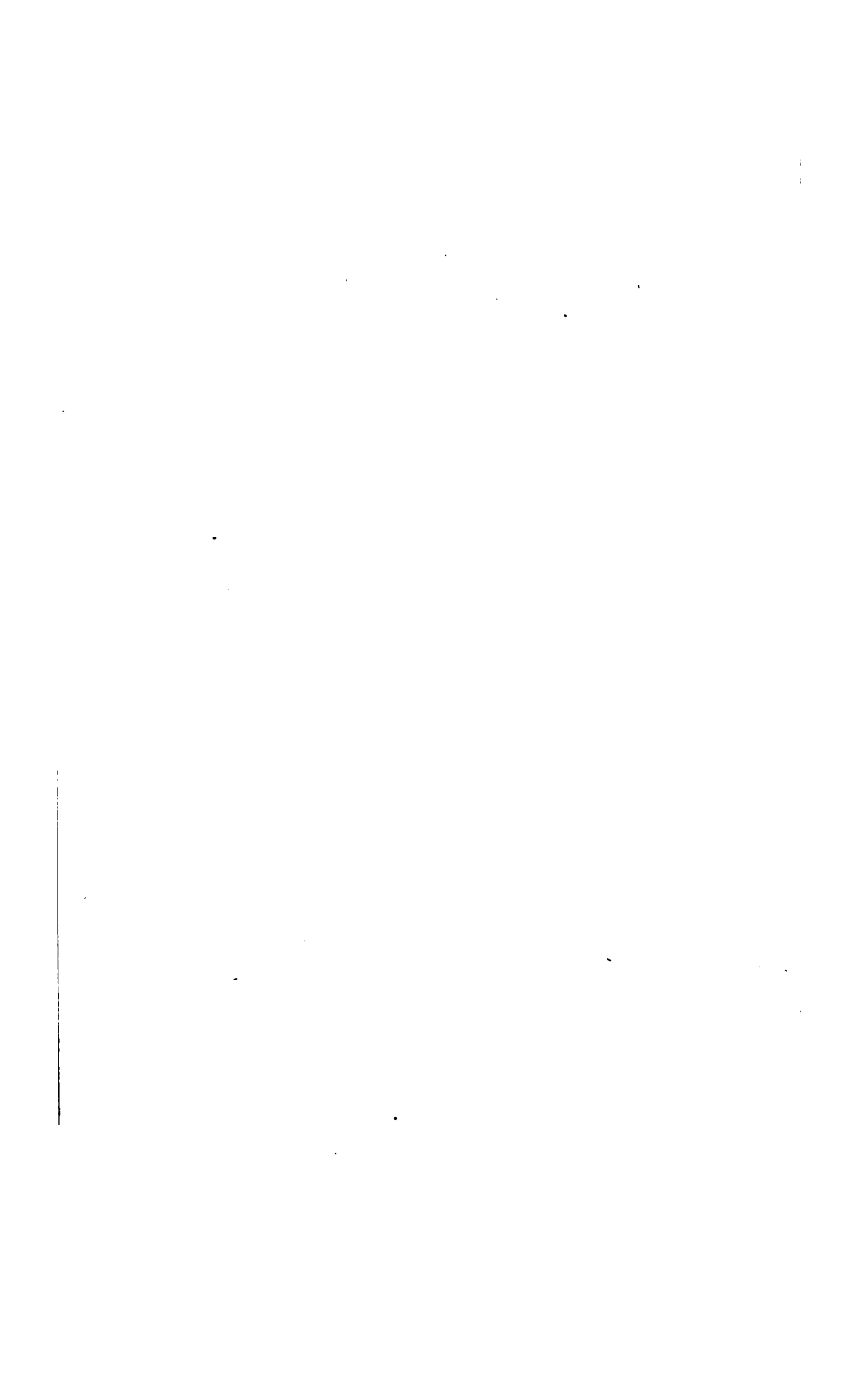
ADVERTISEMENT.

THE *Philoctetes*, which will complete this edition of the plays of Sophocles, is in preparation.

While the wants of schoolboys have been kept in view as much as possible in the work, it has not been forgotten that books of this kind are sometimes used by students of a more advanced age; and although there was no room for a full discussion of metrical and other difficulties, it is hoped that those who are familiar with the subject will find sufficient indications of an honest attempt to deal thoroughly both with the interpretation and the text.

Such an endeavour can hardly be labour lost, and though its primary aim is educational merely, it may perhaps prove to have really contributed something, however slight, to the knowledge of Sophocles.

In quotations from Greek plays the numbers of the lines are taken, as is usual, from Dindorf's *Poetae Scenici Graeci*: but in quoting from the Greek Tragic Fragments we have made frequent use of Nauck's valuable edition of them (N).



НЛЕКТРА.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΑΙΔΑΓΩΓΟΣ.

ΟΡΕΣΤΗΣ.

ΗΛΕΚΤΡΑ.

ΧΟΡΟΣ.

ΚΩΦΑ ΠΡΟΣΩΠΑ.

ΠΥΛΛΑΔΗΣ.

ΧΡΥΣΟΘΕΜΙΣ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΛΙΓΙΣΘΟΣ.

ΘΕΡΑΠΑΙΝΑ.

ΠΑΙΔΑΓΩΓΟΣ.

ὦ τοῦ στρατηγῆσαντος ἐν Τροίᾳ ποτὲ
 Ἀγαμέμνωνος παῖ, νῦν ἐκεῖν' ἔξεστί σοι
 παρᾶντι λεύσσειν, ὦν πρόθυμος ἦσθ' ἀέλ.
 τὸ γὰρ παλαιὸν Ἄργος οὐπόθεις τόδε,
 τῆς οἰστροπλῆγος ἄλσος Ἰνάχου κόρης·
 αὕτη δ', Ὀρέστα, τοῦ λυκοκτόνου θεοῦ
 ἀγορὰ Λύκειος· οὐξ ἀριστερᾶς δ' ὄδε
 Ἥρας ὁ κλεινὸς ναός· οἱ δ' ἰκάνομεν,
 φάσκειν Μυκήνας τὰς πολυχρύσους ὀρᾶν,
 πολύφθορόν τε δῶμα Πελοπιδῶν τόδε,
 ὅθεν σε πατὴρ ἐκ φόνων ἐγὼ ποτε
 πρὸς σῆς ὁμαίμου καὶ κασιγνῆς ἡς λαβὼν
 ἦνεγκα κάξέσωσα κάξεθρεψάμην
 τοσόνδ' ἐς ἤβης, πατρὶ τιμωρὸν φόνου.
 νῦν οὖν, Ὀρέστα καὶ σὺ φίλτατε ξένων
 Πυλάδῃ, τί χρὴ δρᾶν ἐν τάχει βουλευτέον·
 ὥς ἡμῖν ἤδη λαμπρὸν ἡλίου σέλας
 ἐφα κινεῖ φθέγματ' ὀρνίθων σαφῆ
 μέλαινά τ' ἄστρων ἐκλέλοιπεν εὐφρόνη.
 πρὶν οὖν τιν' ἀνδρῶν ἐξοδοιοποιεῖν στέγης,
 ξυνάπτετον λόγοισιν· ὥς ἐνταῦθ' ἴμεν,
 ἵν' οὐκέτ' ὀκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμή.

ΟΡΕΣΤΗΣ.

ὦ φίλτατ' ἀνδρῶν προσπόλων, ὥς μοι σαφῆ
 σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς.
 ὥσπερ γὰρ ἵππος εὐγενής, κἂν ᾗ γέρων,
 ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,

ἀλλ' ὀρθὸν οὖς ἴστησιν, ὡσαύτως δὲ σὺ
 ἡμᾶς τ' ὀτρύνεις καὶ τὸς ἐν πρώτοις ἔπει.
 τοιγὰρ τὰ μὲν δόξαντα δηλώσω, σὺ δὲ
 ὀξείαν ἀκοὴν τοῖς ἐμοῖς λόγοις διδούς, 30
 εἰ μὴ τι καιροῦ τυγχάνω, μεθάρμοσον.
 ἐγὼ γὰρ ἡνίχ' ἰκόμην τὸ Πυθικὸν
 μαντεῖον, ὥς μάθοιμ' ὅτφ τρόπῳ πατρὶ
 δίκας ἀροίμην τῶν φονευσάντων πάρα,
 χρῆ μοι τοιαῦθ' ὁ Φοῖβος, ὦν πεύσει τάχα· 35
 ἄσκειον αὐτὸν ἀσπίδων τε καὶ στρατοῦ
 δόλαισι κλέψαι χειρὸς ἐνδίκους σφαγὰς.
 ὅτ' οὖν τοιόνδε χρῆσμον εἰσηκούσαμεν,
 σὺ μὲν μολών, ὅταν σε καιρὸς εἰσάγῃ,
 δόμων ἔσω τῶνδ', ἴσθι πᾶν τὸ δρώμενον, 40
 ὅπως ἂν εἰδῶς ἡμῖν ἀγγείλῃς σαφῇ.
 σὺ γάρ σε μὴ γήρᾳ τε καὶ χρόνῳ μακρῷ
 γνῶσ' οὐδ' ὑποπτεύουσουσιν ᾧδ' ἡνθισμένον.
 λόγῳ δὲ χρῶ τοιφῶδ', ὅτι ξένος μὲν εἰ
 Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἦκων· ὁ γὰρ 45
 μέγιστος αὐτοῖς τυγχάνει δορυξένων.
 ἄγγελλε δ' ὅρκῳ προστιθείς, ὁθούνεκα
 τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης,
 ἄθλοισι Πυθικοῖσιν ἐκ τροχηλάτων
 δίφρων κυλισθείς· ᾧδ' ὁ μῦθος ἐστάτω. 50
 ἡμεῖς δὲ πατρὸς τύμβον, ὥς ἐφίετο,
 λοιβαῖσι πρῶτον καὶ κατατόμοις χλιδαῖς
 στέψαντες, εἴτ' ἄψορρον ἤξομεν πάλιν,
 τύπωμα χαλκόπλευρον ἡρμένοι χεροῖν,
 ὃ καὶ σὺ θάμνοις οἶσθ' αἶ ποι κεκρυμμένον, 55
 ὅπως λόγῳ κλέπτοντες ἡδεῖαν φάτιν
 φέρωμεν αὐτοῖς, τοῦμὸν ὥς ἔρρει δέμας
 φλογιστὸν ἤδη καὶ κατηνθρακωμένον.
 τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανῶν
 ἔργοισι σωθῶ κάξενέγκωμαι κλέος; 60

δοκῶ μέν, οὐδέν ῥῆμα σὺν κέρδει κακόν.
 ἤδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς
 λόγῳ μάτην θνήσκοντας· εἶθ', ὅταν δόμους
 ἔλθωσιν αὖθις, ἐκτετίμηνται πλέον·
 ὥς καὶ ἐπαυχῶ τῇσδε τῆς φήμης ἀπο
 65 δεδορκότ' ἐχθροῖς ἄστρον ὥς λάμψειν ἔτι.
 ἀλλ', ὦ πατρώα γῇ θεοὶ τ' ἐγγώριοι,
 δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς,
 σύ τ', ὦ πατρῶν δῶμα· σοῦ γὰρ ἔρχομαι
 70 δίκη καθαρτῆς πρὸς θεῶν ὠρμημένους·
 καὶ μή μ' ἄτιμον τῇσδ' ἀποστείλῃτε γῆς,
 ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.
 εἴρηκα μέν νυν ταῦτα· σοὶ δ' ἤδη, γέρον,
 τὸ σὸν μελέσθω βάντι φρουρῆσαι χρέος.
 νῶ δ' ἔξιμεν· καιρὸς γάρ, ὅσπερ ἀνδράσιν
 75 μέγιστος ἔργου παντός ἐστ' ἐπιστάτης.

ΗΛΕΚΤΡΑ.

ὦ μοί μοι δύστηνος.

- ΠΑ. καὶ μὴν θυρῶν ἔδοξα προσπόλων τινὸς
 ὑποστενούσης ἔνδον αἰσθέσθαι, τέκνον.
 ΟΡ. ἄρ' ἐστὶν ἡ δύστηνος Ἥλέκτρα; θέλεις
 80 μείνωμεν αὐτοῦ ἀνακούσωμεν γόων;
 ΠΑ. ἦκιστα. μὴδὲν πρόσθεν ἢ τὰ Λοξίου
 πειρώμεθ' ἔρδειν ἀπὸ τῶνδ' ἀρχηγεῖν,
 πατὴρ δ' ἔχοντες λουτρά· ταῦτα γὰρ φέρει
 νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων.
 85 ΗΛ. ὦ φάος ἀγνόν
 καὶ γῆς ἰσόμοιρ' ἀήρ, ὥς μοι
 πολλὰς μὲν θρήνων ὠδὰς,
 πολλὰς δ' ἀντήρεις ἦσθου
 στέρνων πλαγὰς αἵμασσομένων,
 90 ὁπότεν δυοφερὰ νύξ ὑπολειφθῇ
 τὰ δὲ παννυχίδων ἤδη στυγεραὶ
 ξυνίσασ' εὐναὶ μογερῶν οἴκων,

ὅσα τὸν δύστηνον ἐμὸν θρηνῶ
 πατέρ', ὃν κατὰ μὲν βάρβαρον αἶαν 95
 φοίνιος Ἄρης οὐκ ἐξέτισεν,
 μήτηρ δ' ἡμῇ χῶ κοινολεχῆς
 Αἰγισθος, ὅπως δρῦν ὑλοτόμοι,
 σχίζουσι κάρα φονίῳ πελέκει·
 κούδεις τούτων οἶκτος ἀπ' ἄλλης 100
 ἢ 'μοῦ φέρεται, σοῦ, πάτερ, οὔτως
 αἰκῶς οἰκτρῶς τε θανόντος.
 ἀλλ' οὐ μὲν δὴ
 λήξω θρήνων στυγερῶν τε γόων,
 ἔστ' ἂν παμφεγγεῖς ὕστρων 105
 ῥιπάς, λεύσσω δὲ τόδ' ἡμαρ,
 μὴ οὐ τεκνολέτειρ' ὥς τις ἀηδῶν
 ἐπὶ κωκυτῷ τῶνδε πατρῶων
 πρὸ θυρῶν ἡχῶ πᾶσι προφωνεῖν.
 ὦ δῶμ' Ἀΐδου καὶ Περσεφόνης, 110
 ὦ χθόνι' Ἑρμῇ καὶ πότνι' Ἀρά,
 σεμναὶ τε θεῶν παῖδες Ἑρινύες,
 αἱ τοὺς ἀδίκως θνήσκοντας ὀράθ',
 αἱ τοὺς εὐνὰς ὑποκλεπτομένους,
 ἔλθετ', ἀρήξατε, τίσασθε πατρὸς 115
 φόνον ἡμετέρου,
 καὶ μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.
 μούνη γὰρ ἄγειν οὐκ ἔτι σωκῶ
 λύπης ἀντίρροπον ἄχθος. 120

ΧΟΡΟΣ.

στρ.α'. ὦ παῖ, παῖ δυστανοτάτας
 Ἥλέκτρα ματρός, τίν' αἰὲ 4
 τάκεις ὧδ' ἀκόρεστον οἰμωγὰν
 τὸν πάλαι ἐκ δολερᾶς ἀθεώτατα
 ματρός ἀλόντ' ἀπάταις Ἀγαμέμνονα 125
 κακῇ τε χειρὶ πρόδοτον; ὥς ὁ τάδε πορῶν
 ὀλοῖτ', εἴ μοι θέμεις τάδ' αὐδᾶν.

- ΗΛ. ὦ γενέθλα γενναίων,
 ἦκετ' ἐμῶν καμάτων παραμύθιον. 130
 οἰδά τε καὶ ξυνίημι τάδ', οὐ τί με
 φυγγάνει· οὐδ' ἐθέλω προλιπεῖν τόδε,
 μὴ οὐ τὸν ἐμὸν στοναχεῖν πατέρ' ἄθλιον.
 ἀλλ' ὦ, παντοίας φιλόπτητος ἀμειβόμεναι χάριν,
 ἐὰν μ' ὦδ' ἀλύειν, 135
 αἰαί, ἰκνουμαι. //
- ΧΟ. ἀντ.α'. ἀλλ' οὔτοι τόν γ' ἐξ' Αἰδα
 παγκοῖνου λίμνας πατέρα
 *γόοις οὔτε λιταῖσιν ἀνστάσεις.
 ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον 140
 ἄλγος αἰεὶ στενάχουσα διόλλυσται,
 ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν.
 τί μοι τῶν δυσφόρων ἐφίει;
- ΗΛ. νήπιος δς τῶν οἰκτρῶς 145
 οἰχομένων γονέων ἐπιλάθεται.
 ἀλλ' ἐμέ γ' ἂ σπονόεσσ' ἄραρεν φρένας,
 ἂ Ἴτυν, αἰὲν Ἴτυν ὀλοφύρεται,
 ὄρνις ἀνυζομένα, Διὸς ἄγγελος.
 ἰὼ παντλάμων Νιόβα, σὲ δ' ἔγωγε νέμω θεόν, 150
 ἅτ' ἐν τάφῳ πετραίῳ,
 αἰαί, δακρύεις.
- ΧΟ. στρ.β'. οὔτοι σοὶ μούνα, τέκνον,
 ἄχος ἐφάνη βροτῶν,
 πρὸς ὃ τι σὺ τῶν ἔνδον εἰ περισσά, 155
 οἷς ὁμόθεν εἴ καὶ γονᾷ ξύναμος,
 οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα,
 κρυπτή τ' ἀχέων ἐν ἧβα
 ὀλβιος, ὃν ἂ κλεινὰ 160
 γὰ ποτὲ Μυκηναίων
 δέξεται εὐπατρίδαν, Διὸς εὐφρονη
 βήματι μολόντα τάνδε γὰρ Ὀρέσταν.
- ΗΛ. ὃν γ' ἐγὼ ἀκάματα προσμένουσ', ἄτεκνος,

- τάλαιν' ἀνύμφεντος αἰὲν οἰχῶ, 165
 δάκρυσι μυδαλέα, τὸν ἀνήνυτον
 οἶτον ἔχουσα κακῶν· ὁ δὲ λάθεται
 ὦν τ' ἔπαθ' ὦν τ' ἐδάη. τί γὰρ οὐκ ἐμοὶ
 ἔρχεται ἀγγελίας ἀπατῶμενον; 170
 αἰεὶ μὲν γὰρ ποθεῖ,
 ποθῶν δ' οὐκ ἀξιοὶ φανῆναι.
- ΧΟ. ἀντ.β'. θάρσει μοι, θάρσει, τέκνον.
 ἔτι μέγας οὐρανῷ
 Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει· 175
 ᾧ τὸν ὑπεραγῇ χόλον νέμουσα
 μήθ' οἷς ἐχθαίρεις ὑπεράχθεο μήτ' ἐπιλάβου.
 χρόνος γὰρ εὐμαρὴς θεός.
 οὔτε γὰρ ὁ τὰν Κρίσαν 180
 βουνόμον ἔχων ἀκτὰν
 παῖς Ἀγαμεμνονίδας ἀπερίτροπος,
 οὔθ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσω.
- ΗΛ. ἀλλ' ἐμέ μὲν ὁ πολὺς ἀπολέλοιπεν ἤδη 185
 βίσιος ἀνέλπιστος, οὐδ' ἔτ' ἄρκω·
 ἅτις ἄνευ τοκέων κατατάκομαι,
 ὃς φίλος οὔτις ἀνὴρ ὑπερίσταται,
 ἀλλ' ἀπερεῖ τις ἔποικος ἀναξία
 οἰκονομῷ θαλάμους πατρός, ὧδε μὲν 190
 αἰεκεῖ σὺν στολῇ,
 κεναῖς δ' ἀμφίσταμαι τραπέζαις.
- ΧΟ. στρ.γ'. οἰκτρά μὲν νόστοις αὐδᾷ,
 οἰκτρά δ' ἐν κοίταις πατρῷαις 195
 ὅτε σοι παγχάλκων ἀνταῖα
 γενύων ὠρμάθη πλαγὰ.
 δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,
 δεινὰν δεινῶς προφυτεύσαντες
 μορφάν, εἴτ' οὖν θεὸς εἴτε βροτῶν
 ἦν ὁ ταῦτα πράσσων. 200
- ΗΛ. ὦ πασῶν κείνα πλέον ἡμέρα

ἐλθοῦς' ἐχθίστα δὴ μοι
 ὦ νύξ, ὦ δειπνων ἀρρήτων
 ἔκπαγλ' ἄχθη·
 τοὺς ἐμὸς ἴδε πατὴρ
 θανάτους αἰκέεις διδύμαιν χειροῖν,
 αἱ τὸν ἔμδον εἶλον βίον
 πρόδοτον, αἶ μ' ἀπώλεσαν
 οἷς θεὸς ὁ μέγας Ὀλύμπιος
 ποῖνιμα πάθεα παθεῖν πόροι,
 μηδὲ ποτ' ἀγλαΐας ἀποναίετο
 τοιάδ' ἀνύσαντες ἔργα.

205

210

ΧΟ. ἀντ. γ'. φράζου μὴ πόρρω φωνεῖν.
 οὐ γνῶμαν ἴσχεις ἐξ οἴων
 τὰ παρόντ' οἰκείας εἰς ἄτας
 ἐμπίπτεις οὕτως αἰκῶς;
 πολὺ γάρ τι κακῶν ὑπερεκτέτῃσω,
 σὰ δυσθύμῳ τίκτουσ' αἰεὶ
 ψυχὰ πολέμους· τὰ δὲ τοῖς δυνατοῖς
 οὐκ ἔριστὰ πλάθειν.

215

220

ΗΛ. δεινοῖς ἠναγκάσθην, δεινοῖς·
 ἔξοιδ', οὐ λάθει μ' ὄργα.
 ἀλλ' ἐν γὰρ δεινοῖς οὐ σχήσω
 ταύτας ἄτας,
 ὄφρα με βίος ἔχῃ.
 τίμι γάρ ποτ' ἄν, ὦ φιλία γενέθλα,
 πρόσφορον ἀκούσαιμ' ἔπος,
 τίμι φρονοῦντι καίρια;
 ἀνετέ μ', ἀνετε, παράγοροι.
 τάδε γὰρ ἅλута κεκλήσεται·
 οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι
 ἀνὰριθμος ὧδε θρήνων.

225

230

ΧΟ. ἐπ. ἀλλ' οὖν εὐνοία γ' αὐδῶ,
 μάτηρ ὥσεί τις πιστά,
 μὴ τίττειν σ' ἄταν ἄταις.

235

- ΗΛ. καὶ τί μέτρον κακότητος ἔφυ; φέρε,
 πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν;
 ἐν τίνι τοῦτ' ἔβλαστ' ἀνθρώπων;
 μήτ' εἶην ἔντιμος τούτοις,
 μήτ', εἴ τφ πρόσκειμαι χρηστῷ, 240
 ξυνναίοιμ' εὐκηλος, γονέων
 ἐκτίμους ἰσχουσα πτέρυγας
 ὀξυτόνων γόων.
 εἰ γὰρ ὁ μὲν θανὼν γὰ τε καὶ οὐδὲν ὦν
 κείσεται τάλας, 245
 οἱ δὲ μὴ πάλιν
 δώσουσ' ἀντιφόνους δίκας,
 ἔρροι τ' ἂν αἰδῶς
 ἀπάντων τ' εὐσέβεια θνατῶν, 250
- ΧΟ. ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπεύδουσ' ἅμα
 καὶ τοῦμόν αὐτῆς ἤλθον· εἰ δὲ μὴ καλῶς
 λέγω, σὺ νίκα· σοὶ γὰρ ἐφόμεσθ' ἅμα.
- ΗΛ. αἰσχύνομαι μὲν, ὦ γυναῖκες, εἰ δοκῶ
 πολλοῖσι θρήνοις δυσφορεῖν ὑμῖν ἄγαν. 255
 ἀλλ' ἡ βία γὰρ ταῦτ' ἀναγκάζει με δρᾶν,
 σύγγνωτε. πῶς γὰρ ἦτις εὐγενὴς γυνή,
 πατρῷ ὀρώσα πῆματ', οὐ δρώη τάδ' ἂν,
 ἀγῶ κατ' ἡμᾶρ καὶ κατ' εὐφρόνην αἰεὶ
 θάλλοντα μᾶλλον ἢ καταφθίνονθ' ὀρώ; 260
 ἦ πρῶτα μὲν τὰ μητρός, ἥ μ' ἐγείνατο,
 ἔχθιστα συμβέβηκεν· εἶτα δώμασιν
 ἐν τοῖς ἐμαντῆς τοῖς φονεῦσι τοῦ πατρὸς
 ξύνειμι, κακ τῶνδ' ἄρχομαι κακ τῶνδ' ἐμοὶ
 λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει. 265
 ἔπειτα ποίας ἡμέρας δοκεῖς μ' ἄγειν,
 ὅταν θρόνους Αἰγισθον ἐνθακοῦντ' ἴδω
 τοῖσιν πατρώοις, εἰσίδω δ' ἐσθήματα
 φοροῦντ' ἐκείνῳ ταῦτά, καὶ παρεστίους
 σπένδοντα λοιβὰς ἔνθ' ἐκείνον ὤλεσεν, 270

ἴδω δὲ τούτων τὴν τελευταίαν ὕβριν,
 τὸν αὐτοφόντην ἡμῖν ἐν κοίτῃ πατρός
 ξὺν τῇ ταλαίῃ μητρί, μητέρ' εἰ χρεὼν
 ταύτην προσαιδᾶν τῷδε συγκοιμώμενην·
 ἢ δ' ὧδε τλήμων ὥστε τῷ μιάστορι 275
 ξύνεστ', Ἐρινὺν οὔτιν' ἐκφοβουμένη·
 ἀλλ' ὥσπερ ἐγγελῶσα τοῖς ποιουμένοις,
 εὐροῦσ' ἐκείνην ἡμέραν, ἐν ᾗ τότε
 πατέρα τὸν ἄμὸν ἐκ δόλου κατέκτανεν,
 ταύτῃ χοροὺς ἴσσηςι καὶ μηλοσφαγεῖ 280
 θεοῖσιν ἔμμην' ἱερὰ τοῖς σωτηρίοις.
 ἐγὼ δ' ὀρώσ' ἢ δύσμορος κατὰ στέγας
 κλαίω, τέτηκα, ~~καπκωκῶ~~ πατρός
 τὴν δυστάλαιναν δαίτ' ἐπωνομασμένην
 αὐτῇ πρὸς αὐτήν· οὐδὲ γὰρ κλαῦσαι πάρα 285
 τοσόνδ', ὅσον μοι θυμὸς ἡδονὴν φέρει.
 αὕτῃ γὰρ ἢ λόγοισι γενναία γυνὴ
 φωνοῦσα τοιάδ' ἐξονειδίζει κακὰ·
 ὦ δύσθεον μίσσημα, σοὶ μόνῃ πατὴρ
 τέθηκεν; ἄλλος δ' οὔτις ἐν πένθει βροτῶν; 290
 κακῶς ὄλοιο, μηδὲ σ' ἐκ γόων ποτὲ
 τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί.
 τάδ' ἐξυβρίζει· πλὴν ὅταν κλύῃ τινὸς
 ἤξοντ' Ὀρέστην· τηνικαῦτα δ' ἐμμανὲς
 βοᾷ παραστᾶσ', οὐ σύ μοι τῶνδ' αἰτία; 295
 οὐ σὸν τόδ' ἐστὶ τοῦργον, ἦτις ἐκ χερῶν
 κλέψας Ὀρέστην τῶν ἐμῶν ὑπεξέθου;
 ἀλλ' ἴσθι τοι τί σουσά γ' ἄξιαν δίκην.
 τοιαῦθ' ὕλακτεῖ, σὺν δ' ἐποτρύνει πέλας
 ὁ κλεινὸς αὐτῇ ταῦτ' ἀνυμφίος παρών,
 ὁ πάντ' ἀναγκὴς οὗτος, ἢ πᾶσα βλάβη,
 ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος
 ἐγὼ δ' Ὀρέστην τῶνδε προσμένουσ' ἀεὶ
 πανοστήρ' ἐφήξην ἢ τάλαν ἀπόλλυμαι.

300

- μέλλων γὰρ αἰεὶ δρᾶν τι τὰς οὔσας τέ μου 305
καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν.
ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλαι,
οὔτ' εὐσεβεῖν πάρεστιν· ἀλλ' ἐν τοι κακοῖς
πολλή 'στ' ἀνάγκη κάπιτηδεύειν κακά.
- ΧΟ. φέρ' εἰπέ, πότερον ὄντος Διγίσθου πέλας 310
λέγεις τὰδ' ἡμῖν, ἢ βεβῶτος ἐκ δόμων;
ΗΛ. ἦ κάρτα. μὴ δόκει μ' ἄν, εἴπερ ἦν πέλας,
θυραῖον οἰχνεῖν· νῦν δ' ἀγροῖσι τυγχάνει.
- ΧΟ. ἦ δᾶν ἐγὼ θαρσύνουσα μᾶλλον ἐς λόγους
τοὺς σοὺς ἰκοίμην, εἴπερ ὦδε ταῦτ' ἔχει; 315
ΗΛ. ὥς νῦν ἀπόντος ἰστόρει τί σοι φίλον.
- ΧΟ. καὶ δὴ σ' ἐρωτῶ, τοῦ κασιγνήτου τί φῆς,
ἡξοντος, ἢ μέλλοντος; εἰδέναι θέλω.
- ΗΛ. φησὶν γε· φάσκων δ' οὐδὲν ὧν λέγει ποιεῖ.
- ΧΟ. φιλεῖ γὰρ ὀκνεῖν πράγμ' ἀνὴρ πράσσων μέγα. 320
ΗΛ. καὶ μὴν ἐγὼ γ' ἔσωσ' ἐκείνον οὐκ ὀκνῶ.
- ΧΟ. θάρσει· πέφυκεν ἐσθλός, ὥστ' ἀρκεῖν φίλοις.
- ΗΛ. πέποιθ', ἐπεὶ τᾶν οὐ μακρὰν ἔζων ἐγώ.
- ΧΟ. μὴ νῦν ἔτ' εἴπῃς μηδέν· ὥς δόμων ὀρῶ
τὴν σὴν ὀμαιμον, ἐκ πατρὸς ταῦτοῦ φύσιν, 325
Χρυσόθεμιν, ἔκ τε μητρός, ἐντάφια χεροῖν
φέρουσαν, οἷα τοῖς κάτω νομίζεται.

ΧΡΥΣΟΘΕΜΙΣ.

- τίν' αὖ σὺ τήνδε πρὸς θυρῶνος ἐξόδοις
ἐλθοῦσα φωνεῖς, ὦ κασιγνήτη, φάτιν,
κοῦδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις 330
θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά;
καίτοι τοσοῦτόν γ' οἶδα κάμαυτήν, ὅτι
ἀλγῶ πῖ τοῖς παρούσιν· ὥστ' ἄν, εἰ σθένος
λάβοιμι, δηλώσαιμ' ἄν, οἷ' αὐτοῖς φρονῶ.
νῦν δ' ἐν κακοῖς μοι πλείν ὑφειμένη δοκεῖ, 335
καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημáινειν δὲ μή·
τοιαῦτα δ' ἄλλα καὶ σέ βούλομαι ποιεῖν.

- καίτοι τὸ μὲν δίκαιον, οὐχ ἡ γὰρ λέγω,
 ἀλλ' ἡ σὺ κρίνεις. εἰ δ' ἐλευθέραν με δεῖ
 ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα. 340
- ΗΛ. δεινὸν γέ σ' οὔσαν πατρὸς οὐδ' οὐδ' αἰσῶν,
 κείνου λελησθαι, τῆς δὲ τικτούσης μέλειν.
 ἅπαντα γάρ σοι τὰ μὰ νοθετήματα
 κείνης διδασκὰ, κοῦδέν' ἐκ σαυτῆς λέγεις.
 ἔπειθ' ἐλοῦ γέ θάτερ', ἡ φρονεῖν κακῶς, 345
 ἢ τῶν φίλων φρονούσα μὴ μνήμην ἔχειν
 ἣτις λέγεις μὲν ἀρτίως ὥς, εἰ λάβοις
 σθένος, τὸ τούτων μῖσος ἐκδείξειας ἄν
 ἐμοῦ δὲ πατρὶ πάντα τιμωρομένης
 οὔτε ξυνέρδεις τήν τε δρῶσαν ἐκτρέπεις. 350
 οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει;
 ἐπεὶ δίδαξον, ἡ μάθ' ἐξ ἐμοῦ, τί μοι
 κέρδος γένοιτ' ἂν τῶνδε ληξάσῃ γόων.
 οὐ ζῶ; κακῶς μὲν, οἶδ', ἐπαρκούντως δ' ἐμοί.
 λυπῶ δὲ τούτους, ὥστε τῷ τεθηκότι 355
 τιμὰς προσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις.
 σὺ δ' ἡμῖν ἡ μισοῦσα μισεῖς μὲν λόγῳ,
 ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει.
 ἐγὼ μὲν οὖν οὐκ ἂν ποτ', οὐδ' εἴ μοι τὰ σὰ
 μέλλοι τις οἴσειν δῶρ', ἐφ' οἷσι νῦν χλιδᾶς, 360
 τούτοις ὑπεικάθοιμι· σοὶ δὲ πλουσία
 τράπεζα κείσθω καὶ περιρρέϊτω βίος.
 ἐμοὶ γὰρ ἔστω τοῦ μὲ μὴ *λυποῦν μόνον
 βόσκημα· τῆς σῆς δ' οὐκ ἔρῳ τιμῆς τυχεῖν.
 οὐδ' ἂν σύ, σώφρων γ' οὔσα. νῦν δ' ἐξὸν πατρὸς 365
 πάντων ἀρίστου παιδα κεκλησθαι, καλοῦ
 τῆς μητρός. οὕτω γὰρ φανεῖ πλείστοις κακῇ,
 θανόντα πατέρα καὶ φίλους προδοῦσα σοῦς.
 ΧΟ. μηδὲν πρὸς ὀργὴν πρὸς θεῶν· ὥς τοῖς λόγοις
 ἔνεστιν ἀμφοῖν κέρδος, εἰ σὺ μὲν μάθοις 370
 τοῖς τῆσδε χρῆσθαι, τοῖς δὲ σοῖς αὐτῇ πάλιν.

- ΧΡ. ἐγὼ μὲν, ὦ γυναῖκες, ἡθὺς εἰμί πως
τῶν τῆσδε μύθων· οὐδ' ἂν ἐμνήσθην ποτέ,
εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἰὼν
ἤκουσ', ὃ ταύτην τῶν μακρῶν σχήσει γόων. 375
- ΗΛ. φέρ' εἰπέ δὴ τὸ δεινόν. εἰ γὰρ τῶνδ' ἐμοὶ
μεῖζόν τι λέξεις, οὐκ ἂν ἀντείποιμ' ἔτι.
- ΧΡ. ἀλλ' ἐξερώ σοι πᾶν ὅσον κάτοιδ' ἐγώ.
μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξης γόων
ἐνταῦθα πέμψειν, ἔνθα μὴ ποθ' ἡλίου 380
φέγγος προσόψει, ζῶσα δ' ἐν κατηρεφεί
στέγγι χθονὸς τῆσδ' ἐκτὸς ὑμῆσεις κακά.
πρὸς ταῦτα φράζου, καί με μὴ ποθ' ὕστερον
παθοῦσα μέμψῃ. νῦν γὰρ ἐν καλῷ φρονεῖν.
- ΗΛ. ἦ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν; 385
- ΧΡ. μάλισθ'· ὅταν περ οἶκαδ' Αἰγισθος μόλῃ.
- ΗΛ. ἀλλ' ἐξίκοιτο τοῦδ' ἔ' οὔνεκ' ἐν τάχει.
- ΧΡ. τίς, ὦ τάλαινα, τόνδ' ἐπηράσω λόγον;
- ΗΛ. ἐλθεῖν ἐκείνον, εἰ τι τῶνδε δρᾶν νοεῖ.
- ΧΡ. ὅπως πάθης τί χρεῖμα; ποῦ ποτ' εἰ φρενῶν; 390
- ΗΛ. ὅπως ἀφ' ὑμῶν ὥς προσώτατ' ἐκφύγω.
- ΧΡ. βίου δὲ τοῦ παρόντος οὐ μνεῖαν ἔχεις;
- ΗΛ. καλὸς γὰρ οὐμὸς βίος ὥστε θαυμάσαι.
- ΧΡ. ἀλλ' ἦν ἂν, εἰ σύ γ' εὖ φρονεῖν ἠπίστασο.
- ΗΛ. μὴ μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακῇν. 395
- ΧΡ. ἀλλ' οὐ διδάσκω· τοῖς κρατοῦσι δ' εἰκαθεῖν.
- ΗΛ. σὺ ταῦτα θώπευ'· οὐκ ἐμοὺς τρόπους λέγεις.
- ΧΡ. καλόν γε μέντοι μὴ 'ξ ἀβουλίας πεσεῖν.
- ΗΛ. πεσοῦμεθ', εἰ χρή, πατρὶ τιμωρούμενοι.
- ΧΡ. πατὴρ δὲ τούτων, οἶδα, συγγνώμην ἔχει. 400
- ΗΛ. ταῦτ' ἐστὶ τᾶπη πρὸς κακῶν ἐπαινέσαι.
- ΧΡ. σὺ δ' οὐχὶ πείσει καὶ συναινέσεις ἐμοί;
- ΗΛ. οὐ δῆτα. μὴ πῶ νοῦ τοσόνδ' εἶην κενή.
- ΧΡ. χωρήσομαί τάρ' οἴπερ ἐστάλην ὁδοῦ.
- ΗΛ. ποῖ δ' ἐμπορεύει; τῷ φέρεις τὰδ' ἔμπυρα; 405

- ΧΡ. μήτηρ με πέμπει πατρὶ τυμβεύσαι χοάς.
 ΗΛ. πῶς εἶπας; ἡ τῷ δυσμενεστάτῳ βροτῶν;
 ΧΡ. ὃν ἔκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.
 ΗΛ. ἐκ τοῦ φίλων πεισθεῖσα; τῷ τούτ' ἤρεσεν;
 ΧΡ. ἐκ δειμάτων του νυκτέρου, δοκεῖν ἐμοί. 410
 ΗΛ. ὦ θεοὶ πατρῶοι, συγγένεσθέ γ' ἀλλὰ νῦν.
 ΧΡ. ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι;
 ΗΛ. εἴ μοι λέγοις τὴν ὄψιν, εἵποίμ' ἂν τότε.
 ΧΡ. ἀλλ' οὐ κάτοιδα πλὴν ἐπὶ σμικρὸν φράσαι.
 ΗΛ. λέγ' ἀλλὰ τοῦτο. πολλὰ τοι σμικροὶ λόγοι 415
 ἔσφηλαν ἤδη καὶ κατάρθρωσαν βροτούς.
 ΧΡ. λόγος τις αὐτὴν ἐστὶν εἰσιδεῖν πατρός
 τοῦ σοῦ τε κάμου δευτέραν ὁμλίαν
 ἐλθόντος εἰς φῶς· εἶτα τόνδ' ἐφέστιον 420
 πῆξαι λαβόντα σκῆπτρον, οὐφόρει ποτὲ
 αὐτός, τανῦν δ' Αἰγισθος· ἔκ τε τοῦδ' ἄνω
 βλαστεῖν βρύοντα θαλλόν, ᾧ κατάσκιον
 πᾶσαν γενέσθαι τὴν Μυκηναίων χθόνα.
 τοιαῦτα τοῦ παρόντος, ἡνίχ' Ἥλιφ
 δείκνυσι τοῦναρ, ἔκλυον ἐξηγουμένον. 425
 πλείω δὲ τούτων οὐ κάτοιδα, πλὴν ὅτι
 πέμπει μ' ἐκείνη τοῦδε τοῦ φόβου χάριν.
 πρὸς νυν θεῶν σε λίσσομαι τῶν ἐγγενῶν
 ἐμοὶ πιθέσθαι μηδ' ἀβουλίᾳ πεσεῖν
 εἰ γάρ μ' ἀπώσσει, σὺν κακῷ μέτει πάλιν. 430
 ΗΛ. ἀλλ', ὦ φίλη, τούτων μὲν ὧν ἔχεις χεροῖν
 τύμβῳ προσάψης μηδέν· οὐ γάρ σοι θέμις
 οὐδ' ὅσιον ἐχθρᾶς ἀπὸ γυναικὸς ἰστάναι
 κτερίσματ' οὐδὲ λουτρά προσφέρειν πατρί·
 ἀλλ' ἢ πνοαῖσιν ἢ βαθυσκαφεῖ κόνει 435
 κρύψον νιν, ἔνθα μή ποτ' εἰς εὐνὴν πατρός
 τούτων πρόσεισι μηδέν· ἀλλ' ὅταν θάνῃ,
 κειμήλι' αὐτῇ ταῦτα σωζέσθω κάτω.
 ἀρχὴν δ' ἄν, εἰ μὴ τλημονεστάτῃ γυνή

- πασῶν ἔβλαστε, τάσδε δυσμενεῖς χοὰς 440
 οὐκ ἂν ποθ', ὅν γ' ἔκτεινε, τῷδ' ἐπέστεφε.
 σκέψαι γὰρ εἴ σοι προσφιλῶς αὐτῇ δοκεῖ
 γέρα τάδ' οὖν τάφοισι δέξασθαι νέκυς
 ὑφ' ἧς θανὼν ἄτιμος, ὥστε δυσμενῆς,
 ἔμασχαλίσθη κάπῃ λουτροῖσιν κάρα 445
 κηλίδας ἐξέμαξεν. ἄρα μὴ δοκεῖς
 λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν;
 οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθες· σὺ δὲ
 τεμούσα κρατὸς βοστρύχων ἄκρας φόβας
 κάμου ταλαίνης, σμικρὰ μὲν τάδ', ἀλλ' ὅμως 450
 ἄχω, δὸς αὐτῷ, τήνδ' ἄλιπαρῇ τρίχα
 καὶ ζῶμα τοῦμόν οὐ χλιδαῖς ἡσκημένον.
 αἰτοῦ δὲ προσπίπνουσα γῆθεν εὐμενῇ
 ἡμῖν ἄρωγόν αὐτὸν εἰς ἐχθροὺς μολεῖν,
 καὶ παῖδ' Ὀρέστην ἐξ ὑπερτέρας χερὸς 455
 ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδί,
 ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέραις
 χερσὶ στέφωμεν ἢ τανῦν δωρούμεθα.
 οἶμαι μὲν οὖν, οἶμαί τι κάκείνῳ μέλον
 πέμψαι τάδ' αὐτῇ δυσπρόσοπτ' ὀνειράτα. 460
 ὅμως δ' ἀδελφῇ, σοί θ' ὑπούργησον τάδε
 ἐμοί τ' ἄρωγά, τῷ τε φιλάτῳ βροτῶν
 πάντων, ἐν Ἄιδου κειμένῳ κοινῷ πατρί.
 XO. πρὸς εὐσέβειαν ἢ κόρη λέγει· σὺ δέ,
 εἰ σωφρονήσεις, ὦ φίλη, δράσεις τάδε. 465
 XP. δράσω· τὸ γὰρ δίκαιον οὐκ ἔχει λόγον
 δυοῖν ἐρίξειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν.
 πειρωμένη δὲ τῶνδε τῶν ἔργων ἐμοὶ
 σιγῇ παρ' ὑμῶν πρὸς θεῶν ἔστω, φίλαι·
 ὥς εἰ τάδ' ἡ τεκούσα πεύσεται, πικρὰν 470
 δοκῶ με πεῖραν τήνδε τολμήσειν ἔτι.
 XO. στρ. Εἰ μὴ ᾧ παράφρων
 μάντις ἔφυν καὶ γνώμας

- λειπομένα σοφᾶς,
 εἶσιν ἃ πρόμαντις 475
 Δίκα, δίκαια φερομένα χεροῖν κράτη
 μέτεισιν, ὃ τέκνον, οὐ μακροῦ χρόνου.
 ὕπεστί μοι θράσος,
 ἀδυπνῶων κλύουσιν 480
 ἀρτίως ὀνειράτων.
 οὐ γάρ ποτ' ἀμναστῆί γ' ὁ φύσας Ἑλλάνων ἀναξ,
 οὐδ' ἃ παλαιὰ χαλκόπλακτος ἀμφάκης γένυς, 485
 ἃ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις.
 ἀντ. ἦξει καὶ πολύπους
 καὶ πολύχειρ ἃ δεινοῖς
 κρυπτομένα λόχοις 490
 χαλκόπους Ἑρινύς.
 ἄλεκτρ' ἀνυμφα γὰρ ἐπέβα μαιφόνων
 γάμων ἀμιλλήμαθ' οἷσιν οὐ θέμις.
 πρὸ τῶνδ' ἐτοίμ' ἔχει 495
 μήποτε μήποθ' ἡμῖν
 ἀψεγὲς πελᾶν τέρας
 τοῖς δρῶσι καὶ συνδρῶσιν. ἦ τοι μαντεῖαι βροτῶν
 οὐκ εἰσὶν ἐν δεινοῖς ὀνείροις οὐδ' ἐν θεσφάτοις, 500
 εἰ μὴ τότε φάσμα νυκτὸς εὖ κατασχήσει.
 ἐπ. ὃ Πέλοπος ἃ πρόσθεν :
 πολύπονος ἱππεΐα, 505
 ὥς ἔμολες αἰανῆς
 τᾷδε γᾶ.
 εὖτε γὰρ ὁ πατισθεὶς
 Μυρτίλος ἐκοιμάθη,
 παγχρυσέων δίφρων 510
 δυστάνοις αἰκίαις
 πρόρριζος ἐκριφθεῖς,
 οὐ τί πω
 ἔλιπεν ἐκ τοῦδ' οἴκου
 πολύπονος αἰκία. 515

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἀναιμένη μὲν, ὥς ἔοικας, αὖ στρέφει.
 οὐ γὰρ πάρεστ' Ἀίγισθος, ὅς σ' ἐπείχ' ἀεὶ
 μή τοι θυραῖαν γ' οὖσαν αἰσχύνῃν φίλους·
 νῦν δ' ὥς ἄπεστ' ἐκείνος, οὐδὲν ἐντρέπει
 ἐμοῦ γε· καίτοι πολλὰ πρὸς πολλοὺς με δὴ
 520 ἐξείπας ὥς θρασεῖα καὶ πέρα δίκης
 ἄρχω, καθυβρίζουσα καὶ σέ καὶ τὰ σά.
 ἐγὼ δ' ὕβριν μὲν οὐκ ἔχω, κακῶς δέ σε
 λέγω, κακῶς κλύουσα πρὸς σέθεν θαμά.
 πατὴρ γάρ, οὐδὲν ἄλλο σοὶ πρόσχημ' αἶε,
 525 ὥς ἐξ ἐμοῦ τέθνηκεν. ἐξ ἐμοῦ· καλῶς
 ἔξοιδα· τῶνδ' ἄρνησις οὐκ ἔνεστί μοι.
 ἡ γὰρ Δίκη νιν εἶλε κοῦκ ἐγὼ μόνη,
 ἧ χρῆν σ' ἀρήγειν, εἰ φρονοῦσ' ἐτύγχανες·
 ἐπεὶ πατὴρ οὗτος σός, δν θρηναῖς αἶε,
 530 τὴν σὴν ὁμαιμον μούνος Ἑλλήνων ἔτλη
 θῦσαι θεοῖσιν, οὐκ ἴσον καμὼν ἐμοὶ
 λύπης, ὅτ' ἔσπειρ', ὥσπερ ἡ τίκτουσ' ἐγώ.
 εἶεν, δίδαξον δὴ με, τοῦ χάριν τίνων
 ἔθυσεν αὐτήν. πότερον Ἀργείων ἐρεῖς;
 535 ἀλλ' οὐ μετὴν αὐτοῖσι τήν γ' ἐμὴν κτανεῖν.
 ἀλλ' ἀντ' ἀδελφοῦ δῆτα Μενέλεω κτανῶν
 τᾶμ' οὐκ ἔμελλε τῶνδ' ἐμοὶ δώσειν δίκην;
 πότερον ἐκείνῳ παῖδες οὐκ ἦσαν διπλοῖ,
 540 οὓς τῇσδε μᾶλλον εἰκὸς ἦν θνήσκειν, πατρὸς
 καὶ μητρὸς ὄντας, ἧς ὁ πλοῦς ὅδ' ἦν χάριν;
 ἡ τῶν ἐμῶν Ἀϊδης τιν' ἱμερον τέκνων
 ἡ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον;
 ἡ τῷ πανώλει πατρὶ τῶν μὲν ἐξ ἐμοῦ
 545 παίδων πόθος παρείτο, Μενέλεω δ' ἐνὴν;
 οὐ ταῦτ' ἀβούλου καὶ κακοῦ γνώμην πατρός;
 δοκῶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγω.
 φαίη δ' ὡς ἡ θανοῦσά γ', εἰ φωνὴν λάβοι.

- ἐγὼ μὲν οὖν οὐκ εἰμὶ τοῖς πεπραγμένοις
 δύσθυμος· εἰ δὲ σοὶ δοκῶ φρονεῖν κακῶς,
 γνώμην δικαίαν σχοῦσα τοὺς πέλας ψέγε. 550
- ΗΛ. ἐρεῖς μὲν οὐχὶ νῦν γέ μ' ὥς ἄρξασά τι
 λυπηρόν, εἴτα σοῦ τάδ' ἐξήκουσ' ὕπο·
 ἀλλ' ἦν ἐφῆς μοι, τοῦ τεθνηκότος θ' ὕπερ
 λέξαιμ' ἂν ὀρθῶς τῆς κασιγνήτης θ' ὁμοῦ. 555
- ΚΛ. καὶ μὴν ἐφίημ'· εἰ δέ μ' ᾤδ' αἰὲ λόγους
 ἐξήρχες, οὐκ ἂν ἦσθα λυπηρὰ κλύειν.
- ΗΛ. καὶ δὴ λέγω σοι. πατέρα φῆς κτείνειν. τίς ἂν
 τούτου λόγος γένοιτ' ἂν αἰσχίων ἔτι,
 εἴτ' οὖν δικαίως εἴτε μή; λέξω δέ σοι, 560
 ὥς οὐ δίκη γ' ἔκτεινας, ἀλλὰ σ' ἔσπασεν
 πειθῶ κακοῦ πρὸς ἀνδρός, ᾧ τανῦν ξύνει.
 ἐροῦ δὲ τὴν κυναγὸν Ἄρτεμιν, τίνος
 ποινὰς τὰ πολλὰ πνεύματ' ἔσχεν Αὐλίδι·
 ἦ γὰρ φράσω· κείνης γὰρ οὐ θέμις μαθεῖν. 565
 πατὴρ ποθ' οὐμός, ὥς ἐγὼ κλύω, θεῶς
 παίζων κατ' ἄλσος ἐξεκίνησεν ποδοῖν
 στικτὸν κεράστην ἔλαφον, οὐ κατὰ σφαγὰς
 ἐκκομπάσας ἔπος τι τυγχάνει βαλὼν.
 καὶ τοῦδε μηνίσασα Λητώα κόρη 570
 κατεῖχ' Ἀχαιοὺς, ὥς πατὴρ ἀντίσταθμον
 τοῦ θηρὸς ἐκθύσειε τὴν αὐτοῦ κόρην.
 ᾤδ' ἦν τὰ κείνης θύματ'· οὐ γὰρ ἦν λύσις
 ἄλλη στρατῷ πρὸς οἶκον οὐδ' εἰς Ἴλιον.
 ἀνθ' ὧν βιασθεῖς πολλὰ ἀντιβὰς μόλις 575
 ἔθυσεν αὐτήν, οὐχὶ Μενέλεω χάριν.
 εἰ δ' οὖν, ἐρῶ γὰρ καὶ τὸ σόν, κείνον θέλων
 ἐπωφελῆσαι ταῦτ' ἔδρα, τούτου θανεῖν
 χρὴν αὐτὸν οὔνεκ' ἐκ σέθεν; ποίῳ νόμῳ;
 ἔρα τιθείσα τόνδε τὸν νόμον βροτοῖς 580
 μὴ πῆμα σαντῇ καὶ μετάγνοιαν τίθης.
 εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλον, σύ τοι

- πρώτη θάνοις ἄν, εἰ δίκης γε τυγχάνοις.
 ἀλλ' εἰσόρα μὴ σκῆψιν οὐκ οὔσαν τίθης.
 εἰ γὰρ θέλεις, δίδαξον ἀνθ' ὅτου τανῦν
 αἰσχιστα πάντων ἔργα δρώσα τυγχάνεις, 585
 ἥτις ξυνεύδεις τῷ παλαμναίῳ, μεθ' οὗ
 πατέρα τὸν ἄμὸν πρόσθεν ἐξαπώλεσας,
 καὶ παιδοποιεῖς, τοὺς δὲ πρόσθεν εὖσεβεῖς
 κάξ' εὖσεβῶν βλαστόντας ἐκβαλοῦς' ἔχεις. 590
 πῶς ταῦτ' ἐπαινέσαιμ' ἄν; ἡ καὶ τοῦτ' ἐρεῖς,
 ὥς τῆς θυγατρὸς ἀντίποινα λαμβάνεις;
 αἰσχροῦς, ἑάν περ καὶ λέγῃς. οὐ γὰρ καλὸν
 ἐχθροῖς γαμείσθαι τῆς θυγατρὸς οὐνεκα.
 ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε, 595
 ἡ πᾶσαν ἧς γλῶσσαν ὥς τὴν μητέρα
 κακοστομοῦμεν. καὶ σ' ἔγωγε δεσπότην
 ἡ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω,
 ἡ ζῶ βίον μοχθηρόν, ἔκ τε σοῦ κακοῖς
 πολλοῖς ἀεὶ ξυνούσα τοῦ τε συννόμου. 600
 ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυγών,
 τλήμων Ὀρέστης δυστυχῇ τρίβει βίον
 ὃν πολλὰ δὴ με σοὶ τρέφειν μιάστορα
 ἐπηγιάσω· καὶ τόδ', εἴπερ ἔσθενον,
 ἔδρων ἄν, εὖ τοῦτ' ἴσθι. τοῦδ' γ' οὐνεκα 605
 κήρυσσέ μ' εἰς ἅπαντας, εἴτε χρῆς κακὴν
 εἴτε στόμαργον εἴτ' ἀναιδείας πλέαν.
 εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἱδρῖς,
 σχεδόν τι τὴν σὴν οὐ κατασχύνω φύσιν.
- ΧΟ. ὁρῶ μένος πνέουσας· εἰ δὲ σὺν δίκῃ 610
 ξύνεστι, τοῦδε φροντίδ' οὐκέτ' εἰσορῶ.
- ΚΛ. ποίας δέ μοι δεῖ πρὸς γε τήνδε φροντίδος,
 ἥτις τοιαῦτα τὴν τεκοῦσαν ὕβρισην,
 καὶ ταῦτα τηλικούτος; ἄρά σοι δοκεῖ
 χωρεῖν ἄν εἰς πᾶν ἔργον αἰσχύνῃς ἄτερ; 615
- ΗΛ. εὖ νυν ἐπίστω τῶνδ' ἐμ' αἰσχύνῃν ἔχειν,

- κεί μὴ δοκῶ σοι· μανθάνω δ' ὁθούνεκα
 ἔξωρα πρᾶσσω κοῦκ ἐμοὶ προσεικότα.
 ἀλλ' ἡ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σὰ
 ἔργ' ἐξαναγκάζει με ταῦτα δρᾶν βίῃ. 620
 αἰσχροῖς γὰρ αἰσχροῖα πράγματ' ἐκδιδάσκειται.
 ΚΛ. ὦ θρέμμ' ἀναιδές, ἦ σ' ἐγὼ καὶ τὰμ' ἔπη
 καὶ τάργα τὰμὰ πόλλ' ἄγαν λέγειν ποιεῖ.
 ΗΛ. σύ τοι λέγεις νυν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς
 τοῦργον· τὰ δ' ἔργα τοὺς λόγους εὐρίσκεταιαι. 625
 ΚΛ. ἀλλ' οὐ μὰ τὴν δέσποιναν Ἄρτεμιν θράσους
 τοῦδ' οὐκ ἀλύξεις, εὖτ' ἂν Αἰγισθος μόλῃ.
 ΗΛ. ὀρᾷς; πρὸς ὀργὴν ἐκφέρει, μεθεῖσά μοι
 λέγειν ἂ χρεῖζοιμ', οὐδ' ἐπίσταται κλύειν.
 ΚΛ. οὐκουν ἑάσεις οὐδ' ὑπ' εὐφήμου βοῆς 630
 θύσαι μ', ἐπειδὴ σοὶ γ' ἐφῆκα πᾶν λέγειν;
 ΗΛ. ἐῷ, κελεύω, θύε· μῆδ' ἐπαιτιῷ
 τοῦμόν στομόμ', ὥς οὐκ ἂν πέρα λέξαιμ' ἔτι.
 ΚΛ. ἔπαιρε δὴ σὺ θύμαθ' ἢ παρούσά μοι
 πάγκαρπ', ἄνακτι τῷδ' ὅπως λυτηρίους 635
 εὐχὰς ἀνάσχω δειμάτων, ἂ νῦν ἔχω.
 κλύοις ἂν ἤδη, Φοῖβε προστατήριε,
 κεκρυμμένην μου βάξιν. οὐ γὰρ ἐν φίλοις
 ὁ μῦθος, οὐδὲ πᾶν ἀναπτύξαι πρέπει
 πρὸς φῶς παρούσης τῆσδε πλησίας ἐμοί, 640
 μὴ σὺν φθόνῳ τε καὶ πολυγλώσσοφ βοῇ
 σπείρῃ ματαίαν βάξιν εἰς πᾶσαν πόλιν.
 ἀλλ' ὧδ' ἄκουε· τῇδε γὰρ κἀγὼ φράσω.
 ἂ γὰρ προσεῖδον νυκτὶ τῇδε φάσματα
 δισσῶν ὀνείρων, ταῦτά μοι, Δυκεῖ ἄναξ, 645
 εἰ μὲν πέφηνεν ἐσθλά, δὸς τελεσφόρα,
 εἰ δ' ἐχθρά, τοῖς ἐχθροῖσιν ἔμπαλιν μέθες·
 καὶ μὴ με πλούτου τοῦ παρόντος εἴ τινας
 δόλοισι βουλευούσιν ἐκβαλεῖν, ἐφῆς,
 ἀλλ' ὧδέ μ' αἰεὶ ζῶσαν ἀβλαβεὶ βίῃ 650

δόμους Ἀτρειδῶν σκηπτρά τ' ἀμφέπειν τάδε,
 φίλοισί τε ξυνοῦσαν οἷς ξύνειμι νῦν
 εὐημεροῦσαν καὶ τέκνων ὅσων ἐμοὶ
 δύσνοια μὴ πρόσσεστιν ἢ λύπη πικρά.
 ταῦτ', ὦ Λυκεῖ' Ἀπολλων, ἴλεως κλύων
 δὸς πᾶσιν ἡμῖν ὥσπερ ἐξαιτούμεθα.
 τὰ δ' ἄλλα πάντα καὶ σιωπῶσης ἐμοῦ
 ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναι.
 τοὺς ἐκ Διὸς γὰρ εἰκός ἐστι πάνθ' ὄρᾶν.

655

ΠΑΙΔΑΓΩΓΟΣ.

ξέναι γυναικες, πῶς ἂν εἰδείην σαφῶς
 εἰ τοῦ τυράννου δώματ' Αἰγίσθου τάδε ;

660

ΧΟ. τάδ' ἐστίν, ὦ ξέν'. αὐτῆς εἵκασας καλῶς.

ΠΑ. ἦ καὶ δάμαρτά τήνδ' ἐπεικάζων κυρῶ
 κείνου ; πρέπει γὰρ ὡς τυράννος εἰσορᾶν.

ΧΟ. μάλιστα πάντων ἦδε σοι κείνη πάρα.

665

ΠΑ. ὦ χαῖρ', ἄνασσα. σοὶ φέρων ἦκω λόγους
 ἡδεῖς φίλου παρ' ἀνδρὸς Αἰγίσθου θ' ὁμοῦ.

ΚΛ. ἔδεξάμην τὸ ῥηθέν· εἰδέναι δέ σου
 πρῶτιστα χρήζω, τίς σ' ὑπέστειλεν βροτῶν.

ΠΑ. Φανοτεὺς ὁ Φωκεὺς, πρῶγμα πορσύνων μέγα.

670

ΚΛ. τὸ ποῖον, ὦ ξέν' ; εἰπέ. παρὰ φίλου γὰρ ὦν
 ἀνδρός, σάφ' οἶδα, προσφιλεῖς λέξεις λόγους.

ΠΑ. τέθνηκ' Ὀρέστης· ἐν βραχεῖ ξυμβεῖς λέγω.

ΗΛ. οἱ γὰρ τάλαιν', ὄλωλα τῇδ' ἐν ἡμέρᾳ.

ΚΛ. τί φῆς, τί φῆς, ὦ ξεῖνε ; μὴ ταύτης κλύε.

675

ΠΑ. θανόντ' Ὀρέστην νῦν τε καὶ πάλαί λέγω.

ΗΛ. ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.

ΚΛ. σὺ μὲν τὰ σαύτης πρᾶσσ', ἐμοὶ δὲ σύ, ξένε,
 τῷληθές εἰπέ, τῷ τρόπῳ διόλλυται ;

ΠΑ. κάπεμπόμην πρὸς ταῦτα καὶ τὸ πᾶν φράσω.

680

κείνος γὰρ ἐλθὼν εἰς τὸ κοινὸν Ἑλλάδος
 πρόσχημ' ἀγῶνος Δελφικῶν ἀθλῶν χάριν,
 ὅτ' ᾗσθετ' ἀνδρὸς ὀρθίων κηρυγμάτων

δρόμον προκηρύξαντος, οὐ πρώτη κρίσις,
 εἰσῆλθε λαμπρός, πᾶσι τοῖς ἐκεῖ σέβας· 685
 δρόμου δ' ἰσώσας τῇ φύσει τὰ τέρματα,
 νίκης ἔχων ἐξῆλθε πάντιμον γέρας.
 χῶπως μὲν ἐν πολλοῖσι παῦρά σοι λέγω
 οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη·
 ἐν δ' ἴσθ'· ὅσων γὰρ εἰσεκίρυσαν βραβῆς 690
 δρόμων διαύλων *ἄθλ' *ἄπερ νομίζεται,
 τούτων ἐνεγκὼν πάντα τὰπινίκια
 ὠλβίζετ', Ἀργείος μὲν ἀνακαλούμενος,
 ὄνομα δ' Ὀρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος
 Ἀγαμέμνονος στρατεύμ' ἀγείραντός ποτε. 695
 καὶ ταῦτα μὲν τοιαῦθ'· ὅταν δέ τις θεῶν
 βλάβη, δύναι' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.
 κείνος γὰρ ἄλλης ἡμέρας, ὅθ' ἱππικῶν
 ἦν ἡλίου τέλλοντος ὠκύπους ἀγών,
 εἰσῆλθε πολλῶν ἄρματληατῶν μέτα. 700
 εἰς ἦν Ἀχαιός, εἰς ἀπὸ Σπάρτης, δύο
 Λίβυες ζυγωτῶν ἁρμάτων ἐπιστάται·
 κᾰκείνος ἐν τούτοισι Θεσσαλὰς ἔχων
 ἵππους, ὁ πέμπτος· ἔκτος ἐξ Αἰτωλίας
 ξανθαῖσι πῶλοις· ἔβδομος Μάγνης ἀνὴρ· 705
 ὁ δ' ὄγδοος λεύκιππος, Αἰνιὰν γένος·
 ἔνατος Ἀθηνῶν τῶν θεοδμήτων ἄπο·
 Βοιωτὸς ἄλλος, δέκυτον ἐκπληρῶν ὄχον.
 στάντες δ' ὅθ' αὐτοὺς οἱ τεταγμένοι βραβῆς
 κλήροις ἔπηλαν καὶ κατέστησαν δίφρους, 710
 χαλκῆς ὑπαὶ σάλπιγγος ἤξαν· οἱ δ' ἅμα
 ἵπποις ὁμοκλήσαντες ἡνίας χεροῖν
 ἔσεισαν· ἐν δὲ πᾶς ἐμεστώθη δρόμος
 κτύπου κροτητῶν ἁρμάτων· κόνις δ' ἄνω
 φορεῖθ'· ὁμοῦ δὲ πάντες ἀναμεμιγμένοι
 φεῖδοντο κέντρων οὐδέν, ὥς ὑπερβάλοι
 χνόας τις αὐτῶν καὶ φρνάγμαθ' ἱππικά. 715

ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις
 ῥιζοῖσιν, εἰσέβαλλον ἵππικαὶ πνοαί.
 κείνος δ' ὑπ' αὐτὴν ἐσχάτην στήλην ἔχων 720
 ἔχριμπτ' αἰεὶ σύριγγα, δεξιὸν τ' ἀνείσ
 σειραῖον ἵππον εἶργε τὸν προσκείμενον.
 καὶ πρὶν μὲν ὀρθοὶ πάντες ἕστασαν δίφροι·
 ἔπειτα δ' Αἰνίανος ἀνδρὸς ἄστομοι
 πῶλοι βίᾳ φέρουσιν, ἐκ δ' ὑποστροφῆς 725
 τελοῦντες ἕκτον ἐβδωμόν τ' ἤδη δρόμον
 μέτωπα συμπαίουσιν Βαρκαίοις ὄχοις·
 κἀντεύθεν ἄλλος ἄλλον ἐξ ἑνὸς κακοῦ
 ἔθρανε κἀνέπιπτε, πᾶν δ' ἐπίμπλατο
 ναυαγίων Κρισαῖον ἵππικῶν πέδον. 730
 γνοὺς δ' οὐξ Ἀθηνῶν δεινὸς ἠνιοστρόφος
 ἔξω παρασπῆ κἀνακωχεύει παρεῖς
 κλύδων' ἔφιππον ἐν μέσῳ κυκώμενον.
 ἤλαυνε δ' ἔσχατος μὲν, ὑστέρας δ' ἔχων
 πῶλους Ὀρέστης, τῷ τέλει πίστιν φέρων 735
 ὁ δ' ὥς ὁρᾷ μόνον νιν ἐλλελειμμένον,
 ὁξὺν δι' ὥτων κέλαδον ἐνσείσας θαοῖς
 πῶλοις διώκει, κἀξισώσαντε ζυγὰ
 ἤλαυνέτην, τὸτ' ἄλλος, ἄλλοθ' ἄτερος
 κᾶρα προβάλλον ἵππικῶν ὀχημάτων. 740
 καὶ τοὺς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους
 ὠρθοῦθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων·
 ἔπειτα λύων ἡνίαν ἀριστερὰν
 κάμπτοντος ἵππου λανθάνει στήλην ἄκραν
 παίσας· ἔθραυσε δ' ἄξονος μέσας χυθὰς, 745
 κᾶξ ἀντύγων ὦλισθε· σὺν δ' ἐλίσσεται
 τμητοῖς ἱμάσι· τοῦ δὲ πίπτοντος πέδῳ
 πῶλοι διεσπάρησαν εἰς μέσον δρόμον.
 στρατὸς δ' ὅπως ὁρᾷ νιν ἐκπεπτωκότα
 δίφρων, ἀνωλόλυξε τὸν νεανίαν, 750
 οἷ' ἔργα δράσας οἷα λαγχάνει κακά,

- φορούμενος πρὸς σῶδας, ἄλλοτ' οὐρανῷ
σκέλη προφαίνων, ἔστε νιν διφρηλάται,
μόλις κατασχεθόντες ἵππικόν δρόμον,
ἔλυσαν αἵματηρόν, ὥστε μηδένα 755
γνῶναι φίλων ἰδόντ' ἂν ἄθλιον δέμας.
καί νιν πυρᾷ κέαντες εὐθύς ἐν βραχεῖ
χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ
φέρουσιν ἄνδρες Φωκέων τεταγμένοι,
ὅπως πατρώας τύμβον ἐκλάχοι χθονός. 760
τοιαῦτά σοι ταῦτ' ἐστίν, ὥς μὲν ἐν λόγῳ
ἄλγεινά, τοῖς δ' ἰδοῦσιν, οἵπερ εἶδομεν,
μέγιστα πάντων ἂν ὅπωπ' ἐγὼ κακῶν.
- ΧΟ. φεῦ φεῦ· τὸ πᾶν δὴ δεσπόμεναι τοῖς πάλαι
πρόρριζον, ὥς ἔοικεν, ἔφθαρται γένος. 765
- ΚΛ. ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῇ λέγω,
ἢ δεινὰ μὲν, κέρδη δέ; λυπηρῶς δ' ἔχει,
εἰ τοῖς ἐμαυτῆς τὸν βίον σώζω κακοῖς.
- ΠΑ. τί δ' ὧδ' ἄθυμείς, ὦ γύναι, τῷ νῦν λόγῳ;
- ΚΛ. δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς 770
πάσχοντι μίσος ὦν τέκῃ προσγίγνεται.
- ΠΑ. μάτην ἄρ' ἡμεῖς, ὥς ἔοικεν, ἤκομεν.
- ΚΛ. οὔτοι μάτην γε. πῶς γὰρ ἂν μάτην λέγοις;
εἴ μοι θανόντος πίστ' ἔχων τεκμήρια
προσῆλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγώς,
μαστῶν ἀποστὰς καὶ τροφῆς ἐμῆς, φυγὰς 775
ἀπεξενούτο· καί μ', ἐπεὶ τῆσδε χθονός
ἐξῆλθεν, οὐκέτ' εἶδεν· ἐγκαλῶν δέ μοι
φόνους πατρώους δαίμ' ἐπηπείλει τελείν
ὥστ' οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας 780
ἐμὲ στεγάσειν ἠδύν, ἀλλ' ὁ προσστατῶν
χρόνος διῆγγέ μ' αἰὲν ὥς θανουμένην.
νῦν δ' ἡμέρᾳ γὰρ τῇδ' ἀπηλλάγην φόβου
πρὸς τῇσδ' ἐκείνου θ'. ἦδε γὰρ μείζων βλάβη
ξύνοικος ἦν μοι, τοῦμόν ἐκπίνουσ' αἰεὶ 785

- ψυχῆς ἄκρατον αἷμα—νῦν δ' ἐκηλά που
τῶν τῆσδ' ἀπειλῶν οὐνεχ' ἡμερεύσομεν.
- ΗΛ. οἴμοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα,
'Ορέστα, τὴν σὴν ξυμφοράν, ὅθ' ὧδ' ἔχων
πρὸς τῆσδ' ὑβρίζει μητρός. ἄρ' ἔχει καλῶς ; 790
- ΚΛ. οὔτοι σὺν· κείνος δ' ὥς ἔχει καλῶς ἔχει.
- ΗΛ. ἄκουε, Νέμεσι τοῦ θανάτου ἀρτίως.
- ΚΛ. ἤκουσεν ὧν δεῖ κάπεκύρωσεν καλῶς.
- ΗΛ. ὕβριζε· νῦν γὰρ εὐτυχούσα τυγχάνεις.
- ΚΛ. οὐκοῦν 'Ορέστης καὶ σὺ παύσετον τάδε ; 795
- ΗΛ. πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.
- ΚΛ. πολλῶν ἂν ἦκοις, ὦ ξέν', ἄξιος τυχεῖν,
εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς.
- ΠΑ. οὐκοῦν ἀποστείχοιμ' ἄν, εἰ τὰδ' εὖ κυρεῖ.
- ΚΛ. ἦκιστ'· ἐπείπερ οὐτ' ἐμοῦ κατάξι' ἂν
πράξεας οὔτε τοῦ πορεύσαντος ξένου.
ἀλλ' εἴσιθ' εἴσω· τήνδε δ' ἔκτοθεν βοᾶν
ἔα τὰ θ' αὐτῆς καὶ τὰ τῶν φίλων κακά.
- ΗΛ. ἄρ' ὑμῖν ὥς ἀλγούσα κώδυνωμένη
δεινῶς δακρύσαι κάπικωκῦσαι δοκεῖ 805
τὸν νῖδον ἢ δύστηνος ὧδ' ὀλωλότα ;
ἀλλ' ἐγγελῶσα φροῦδος. ὦ τάλαιν' ἐγώ·
'Ορέστα φίλταθ', ὥς μ' ἀπώλεσας θανών.
ἀποσπάσας γὰρ τῆς ἐμῆς οἷχει φρενὸς
αἶ μοι μόναι παρήσαν ἐλπίδων ἔτι, 810
σέ πατρός ἤξειν ζῶντα τιμωρόν ποτε
κάμου ταλαίνης. νῦν δέ ποί με χρή μολεῖν ;
μόνη γάρ εἰμι, σοῦ τ' ἀπεστερήμένη
καὶ πατρός. ἤδη δεῖ με δουλεύειν πάλιν
ἐν τοῖσιν ἐχθίστοισιν ἀνθρώπων ἐμοὶ 815
φονεῦσι πατρός. ἄρά μοι καλῶς ἔχει ;
ἀλλ' οὐ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου
ξύνοικος *εἴσειμ', ἀλλὰ τῇδε πρὸς πύλῃ
παρεῖσ' ἐμαντὴν ἄφελος ἀνὰ βίον.

- πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται,
τῶν ἔνδον ὄντων· ὥς χάρις μὲν, ἦν κτάνη,
λύπη δ', ἐὰν ζῶ· τοῦ βίου δ' οὐδεὶς πόθος.
- ΧΟ. στρ.α'. ποῦ ποτε κεραυνοὶ Διός, ἢ ποῦ φαέθων Ἀέλιος,
εἰ ταῦτ' ἐφορῶντες κρύπτουσιν ἔκηλοι; 826
- ΗΛ. ἔξ, αἰαί.
- ΧΟ. ὦ παῖ, τί δακρύεις;
- ΗΛ. φεῦ.
- ΧΟ. μηδὲν μέγ' αὐτοῖς. 830
- ΗΛ. ἀπολείς.
- ΧΟ. πῶς;
- ΗΛ. εἰ τῶν φανερώς οἰχομένων
εἰς Ἀΐδαν ἑλπίδ' ὑποίσεις, κατ' ἐμοῦ τακομένας 835
μᾶλλον ἐπεμβάσει.
- ΧΟ. ἀντ.α'. Οἶδα γὰρ ἄνακτ' Ἀμφιάρεων χρυσοδέτοις ἔρκεσιν
κρυφθέντα γυναικῶν καὶ νῦν ὑπὸ γαίας
- ΗΛ. ἔξ· ἰώ. 840
- ΧΟ. πάμψυχος ἀνάσσει.
- ΗΛ. φεῦ.
- ΧΟ. φεῦ δῆτ'· ὀλοὰ γὰρ
- ΗΛ. ἐδάμην.
- ΧΟ. ναί. 845
- ΗΛ. οἶδ' οἶδ'· ἐφάνη γὰρ μελέτωρ
ἀμφὶ τὸν ἐν πένθει· ἐμοὶ δ' οὔτις ἔτ' ἔσθ'· ὅς γὰρ ἔτ' ἦν,
φρουδὸς ἀναρπασθεὶς.
- ΧΟ. στρ.β'. Δειλαία δειλαίων κυρεῖς.
- ΗΛ. καγὼ τοῦδ' ἴστωρ, ὑπερίστωρ, 850
πανσύρτῳ παμμήνῳ πολλῶν
δεινῶν *τε στυγνῶν τ' *ἄχθεται.
- ΧΟ. εἶδομεν ἂ θροεῖς.
- ΗΛ. μή μέ νυν μηκέτι
παραγάγῃς, ὦ σὺ 855
- ΧΟ. τί φῆς;
- ΗΛ. πάρεισιν ἑλπίδων ἔτι κοινοτόκων

εὐπατρίδων τ' ἀρωγαί.

ΧΟ. ἀντ.β'. Πᾶσι θνατοῖς ἔφν μόρος.

ΗΛ. ἦ καὶ χαλαργοῖς ἐν ἀμίλλαις
οὕτως, ὡς κείνῳ δυστάνῳ,
τμητοῖς ὀλκοῖς ἐγκῦρσαι;

ΧΟ. ἄσκοπος ἂ λῶβα.

ΗΛ. πῶς γὰρ οὐκ; εἰ ξένος
ἄτερ ἐμῶν χερῶν

ΧΟ. παπαῖ.

ΗΛ. κέκευθεν, οὔτε του τάφου ἀντίστας
οὔτε γόων παρ' ἡμῶν.

ΧΡΥΣΟΘΕΜΙΣ.

ἕφ' ἥδονῃς τοι, φιλότατη, διώκομαι
τὸ κόσμον μεθεῖσα σὺν τάχει μολεῖν.
φέρω γὰρ ἥδονάς τε κἀνάπαυλιν ὄν
πάροικεν εἶχες καὶ κατέστενες κακῶν.

ΗΛ. πόθεν δ' ἂν εὖροις τῶν ἐμῶν σὺ πημάτων

ἄρηξιν, οἷς ἴασιν οὐκ ἔνεστ' ἰδεῖν;

ΧΡ. πάρεστ' Ὀρέστης ἡμῖν, ἴσθι τοῦτ' ἐμοῦ
κλύουσ', ἐναργῶς, ὥσπερ εἰσορᾷς ἐμέ.

ΗΛ. ἀλλ' ἦ μέμνηας, ὦ τάλαινα, καπὶ τοῖς
σαντῆς κακοῖσι καπὶ τοῖς ἐμοῖς γελᾷς;

ΧΡ. μὰ τὴν πατρίαν ἐστίαν, ἀλλ' οὐχ ὕβρει
λέγω τάδ', ἀλλ' ἐκείνον ὡς παρόντα νῶν.

ΗΛ. οἴμοι τάλαινα· καὶ τίνος βροτῶν λόγον
τόνδ' εἰσακούσας ὧδε πιστεύεις ἄγαν;

ΧΡ. ἐγὼ μὲν ἐξ ἐμοῦ τε κοῦκ ἄλλης σαφῆ
σημεῖ' ἰδοῦσα τῷδε πιστεύω λόγῳ.

ΗΛ. τίν', ὦ τάλαινα, ἰδοῦσα πίστιν; εἰς τί μοι
βλέψασα θάλλει τῷδ' ἀνηκέστῳ πυρί;

ΧΡ. πρὸς νυν θεῶν ἄκουσον, ὡς μαθοῦσά μου
τὸ λοιπὸν ἢ φρονοῦσαν ἢ μῶραν λέγῃς.

ΗΛ. σὺ δ' οὐν λέγ', εἰ σοι τῷ λόγῳ τις ἥδονή.

ΧΡ. καὶ δὴ λέγω σοι πᾶν ὅσον κατειδόμην.

- ἐπεὶ γὰρ ἦλθον πατὴρ ἀρχαῖον τάφον,
 ὄρῳ κολώνης ἐξ ἄκρας νεορρύτους
 πηγὰς γάλακτος καὶ περιστεφῇ κύκλῳ 895
 πάντων ὅσ' ἐστὶν ἀνθέων θήκην πατρός.
 ἰδοῦσα δ' ἔσχον θαῦμα, καὶ περισκοπῶ
 μή πού τις ἡμῖν ἐγγὺς ἐγχρίμπτῃ βροτῶν.
 ὥς δ' ἐν γαλήνῃ πάντ' ἐδερκόμην τόπον,
 τύμβον προσεῖρπον ἄσسون· ἐσχάτης δ' ὄρῳ 900
 πυρᾶς νεωρῇ βόστρυχον τετμημένον
 κεῦθὺς τάλαιν' ὥς εἶδον, ἐμπαίει τί μοι
 ψυχῇ σύνθεσθαι ὄμμα, φιλτάτου βροτῶν
 πάντων Ὀρέστου τοῦθ' ὄρῳν τεκμήριον
 καὶ χερσὶ βαστάσασα δυσφημῶ μὲν οὔ,
 χαρὰ δὲ πέμπλημ' εὐθὺς ὄμμα δακρύων. 905
 καὶ νῦν θ' ὁμοίως καὶ τότε ἐξεπίσταμαι
 μή του τόδ' ἀγλαῖσμα πλὴν κείνου μολεῖν.
 τῷ γὰρ προσήκει πλὴν γ' ἐμοῦ καὶ σοῦ τότε ;
 κἀγὼ μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι, 910
 οὐδ' αὖ σὺ πῶς γάρ ; ἦ γε μηδὲ πρὸς θεοὺς
 ἔξεστ' ἀκλαύστῳ τῇσδ' ἀποστῆναι στέγης.
 ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὔθ' ὁ νοῦς φιλεῖ
 τοιαῦτα πράσσειν οὔτε δρῶσ' ἐλάνθανεν
 ἀλλ' ἔστ' Ὀρέστου ταῦτα τὰπιτίμια, 915
 ἀλλ', ὦ φίλη, θάρσυνε. τοῖς αὐτοῖσί τοι
 οὐχ αὐτὸς αἰεὶ δαιμόνων παραστατεῖ.
 νῶν δ' ἦν τὰ πρόσθεν στυγνός· ἡ δὲ νῦν ἴσως
 πολλῶν ὑπάρξει κῦρος ἡμέρα καλῶν.
- ΗΛ. φεῦ, τῆς ἀνοίας ὥς σ' ἐποικτεῖρω πάλαι. 920
 ΧΡ. τί δ' ἔστιν ; οὐ πρὸς ἡδονὴν λέγω τάδε ;
 ΗΛ. οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει.
 ΧΡ. πῶς δ' οὐκ ἐγὼ κάτοιδ' ἃ γ' εἶδον ἐμφανῶς ;
 ΗΛ. τέθνηκεν, ὦ τάλαινα· τὰκείνου δέ σοι
 σωτήρι' ἔρρει· μηδὲν εἰς κείνόν γ' ὄρα. 925
 ΧΡ. οἴμοι τάλαινα· τοῦ τὰδ' ἤκουσας βροτῶν ;

- ΗΛ. τοῦ πλησίον παρόντος, ἡνίκ' ἄλλυτο.
 ΧΡ. καὶ ποῦ ὅστιν οὗτος; θαῦμά τοί μ' ὑπέρχεται.
 ΗΛ. κατ' οἶκον ἡδὺς οὐδὲ μητρὶ δυσχερὴς.
 ΧΡ. οἶμοι τάλαίνα· τοῦ γὰρ ἀνθρώπων ποτ' ἦν 930
 τὰ πολλὰ πατρὸς πρὸς τάφον κτερίσματα;
 ΗΛ. οἶμαι μάλιστ' ἔγωγε τοῦ τεθνηκότος
 μνημεῖ' Ὀρέστου ταῦτα προσθεῖναι τινά.
 ΧΡ. ὦ δυστυχὴς· ἐγὼ δὲ σὺν χαρᾷ λόγους 935
 τοιούσδ' ἔχουσ' ἔσπευδον, οὐκ εἰδυῖ' ἄρα
 ἦν ἦμεν ἄτης· ἀλλὰ νῦν, ὅθ' ἰκόμην,
 τὰ τ' ὄντα πρόσθεν ἄλλα θ' εὐρίσκω κακά.
 ΗΛ. οὕτως ἔχει σοι ταῦτ'· ἐὰν δέ μοι πίθη,
 τῆς νῦν παρούσης πημονῆς λύσεις βάρος.
 ΧΡ. ἦ τοὺς θανόντας ἐξαναστήσω ποτέ; 940
 ΗΛ. οὐκ ἔσθ' ὃ γ' εἶπον· σὺ γὰρ ὧδ' ἄφρων ἔφυν.
 ΧΡ. τί γὰρ κελεύεις ὦν ἐγὼ φερέγγυος;
 ΗΛ. τληναί σε δρῶσαν ἂν ἐγὼ παραινέσω.
 ΧΡ. ἀλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπόωσομαι.
 ΗΛ. ὅρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ. 945
 ΧΡ. ὀρώ. ξυνοίσω πᾶν ὅσονπερ ἂν σθένω.
 ΗΛ. ἄκουε δὴ νυν ἥ βεβούλευμαι τελεῖν.
 παρουσίαν μὲν οἶσθα καὶ σύ που φίλων
 ὥς οὔτις ἡμῖν ἔστιν, ἀλλ' Ἀιδῆς λαβὼν
 ἀπεστέρηκε καὶ μόνα λελείμμεθον. 950
 ἐγὼ δ' ἔως μὲν τὸν κασίγνητον βίῳ
 θύλλοντ' ἔτ' εἰσήκουον, εἶχον ἐλπίδας
 φόγου ποτ' αὐτὸν πράκτορ' ἵζεσθαι πατρός·
 νῦν δ' ἡνίκ' οὐκέτ' ἔστιν, εἰς σέ δὴ βλέπω,
 ὅπως τὸν αὐτόχειρα πατρός φόνου 955
 ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν
 Αἰγισθον· οὐδὲν γάρ σε δεῖ κρύπτειν μ' ἔτι.
 ποῖ γὰρ μενεῖς ῥάθυμος εἰς τίν' ἐλπίδων
 βλέψας' ἔτ' ὀρθήν; ἥ πάρεστι μὲν στένειν
 πλούτου πατρός κτήσιν ἐστερημένη, 960

- πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου
 ἄλεκτρα γηράσκουσιν ἀνυμέναί τε.
 καὶ τῶνδε μέντοι μηκέτ' ἐλπίσης ὅπως
 τεύξει ποτ' οὐ γὰρ ὧδ' ἄβουλός ἐστ' ἀνὴρ
 Αἰγισθος ὥστε σὸν ποτ' ἢ κἄμὸν γένος 965
 βλαστεῖν ἑᾶσαι, πημονὴν αὐτῷ σαφῇ.
 ἀλλ' ἦν ἐπίσπη τοῖς ἐμοῖς βουλευμάσιν,
 πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω
 θανόντος οἴσει τοῦ κασιγνήτου θ' ἅμα·
 ἔπειτα δ' ὥσπερ ἐξέφυς, ἐλευθέρα 970
 καλεῖ τὸ λοιπὸν καὶ γάμων ἐπαξίων
 τεύξει· φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὄραν.
 λόγων γε μὴν εὐκλειαν οὐχ ὀρᾷς ὅσῃν
 σαυτῇ τε κἄμοι προσβαλεῖς πεισθεῖς ἐμοί·
 τίς γάρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἰδὼν 975
 τοιοῖσδ' ἐπαῖνοις οὐχὶ δεξιώσεται,
 ἴδεσθε τῷδε τῷ κασιγνήτῳ, φίλοι,
 ὦ τὸν πατρῶον οἶκον ἐξεσωσάτην,
 ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ
 ψυχῆς ἀφειδήσαντε προὔστητην φόνου· 980
 τούτῳ φιλεῖν χρή, τῷδε χρή πάντας σέβειν·
 τῷδ' ἔν θ' ἐορταῖς ἔν τε πανδήμῳ πόλει
 τιμᾶν ἅπαντας οὐνεκ' ἀνδρείας χρεῶν.
 τοιαῦτά τοι νῶ πᾶς τις ἐξερεῖ βροτῶν,
 ζῶσαιν θανούσαιν θ' ὥστε μὴ 'κλιπεῖν κλέος. 985
 ἀλλ', ὦ φίλη, πείσθητι, συμπόνει πατρί,
 σύγκαμν' ἀδελφῷ, παῦσον ἐκ κακῶν ἐμέ,
 παῦσον δὲ σαυτήν, τοῦτο γιγνώσκουσ', ὅτι
 ζῆν αἰσχροὺς αἰσchrῶς τοῖς κυλῶς πεφυκόσιν.
 XO. ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθία 990
 καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.
 XP. καὶ πρὶν γε φωνεῖν, ὦ γυναῖκες, εἰ φρενῶν
 ἐτύγχαν' αὕτη μὴ κακῶν, ἐσώζετ' ἂν
 τὴν εὐλάβειαν, ὥσπερ οὐχὶ σώζεται.

- ποῖ γάρ ποτ' ἐμβλέψασα τοιοῦτον θράσος 995
 αὐτῇ θ' ὀπλίζει καὶ ὑπηρετεῖν καλεῖς ;
 οὐκ εἰσορᾷς ; γυνὴ μὲν οὐδ' ἀνὴρ ἔφυσ,
 σθένεις δ' ἔλασσον τῶν ἐναντίων χερσὶ.
 δαίμων δὲ τοῖς μὲν εὐτυχεῖ καθ' ἡμέραν,
 ἡμῖν δ' ἀπορρεῖ ἀπὶ μηδὲν ἔρχεται. 1000
 τίς οὖν τοιοῦτον ἄνδρα βουλευῶν ἐλεῖν
 ἄλυπος ἄτης ἐξαπαλλαχθήσεται ;
 ὄρα κακῶς πράσσοντε μὴ μείζω κακὰ
 κτησώμεθ', εἴ τις τούτῳ ἀκούσεται λόγους.
 λυεῖ γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ 1005
 βάζειν καλὴν λαβόντε δυσκλεῶς θανεῖν.
 οὐ γὰρ θανεῖν ἔχθιστον, ἀλλ' ὅταν θανεῖν
 χρήζων τις εἴτα μηδὲ τούτ' ἔχη λαβεῖν.
 ἀλλ' ἀντιάζω, πρὶν πανωλέθρους τὸ πᾶν
 ἡμᾶς τ' ὀλέσθαι καῖεργημῶσαι γένος, 1010
 κατὰσχεσθαι ὀργήν. καὶ τὰ μὲν λελεγμένα
 ἄρρητ' ἐγὼ σοι ἀτελεῖ φυλάξομαι,
 αὐτὴ δὲ νοῦν σχέσας ἀλλὰ τῷ χρόνῳ ποτέ,
 σθένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν.
- ΧΟ. πείθου. προνοίας οὐδὲν ἀνθρώποις ἔφν 1015
 κέρδος λαβεῖν ἄμεινον οὐδὲ νοῦ σοφοῦ.
- ΗΛ. ἀπροσδόκητον οὐδὲν εἴρηκας· καλῶς δ'
 ᾗθ' σ' ἀπορρίψουσιν ἀπηγγελλόμην.
 ἀλλ' αὐτόχειρ μοι μόνη τε δραστήον
 τοῦργον τόδ'· οὐ γὰρ δὴ κενόν γ' ἀφήσομεν. 1020
- ΧΡ. φεῦ·
 εἴθ' ὄφελος τοιάδε τὴν γνώμην πατρὸς
 θήσκοντος εἶναι· πάντα γὰρ κατειργάσω.
- ΗΛ. ἀλλ' ἢ φύσιν γε, τὸν δὲ νοῦν ἥσσων τότε.
- ΧΡ. ἄσκει τοιαύτη νοῦν δι' αἰῶνος μένειν.
- ΗΛ. ὥς οὐχὶ συνδράσουσα νουθετεῖς τάδε. 1025
- ΧΡ. εἰκὸς γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.
- ΗΛ. ζήλω σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.

- ΧΡ. ἀνέξομαι κλύουσα χῶταν εὖ λέγῃς.
 ΗΛ. ἀλλ' οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε.
 ΧΡ. μακρὸς τὸ κρίναι ταῦτα χῶ λοιπὸς χρόνος. 1030
 ΗΛ. ἀπελθε· σοὶ γὰρ ὠφέλησις οὐκ ἔνι.
 ΧΡ. ἔνεστιν· ἀλλὰ σοὶ μάθησις οὐ πάρα.
 ΗΛ. ἐλθοῦσα μητρὶ ταῦτα πάντ' ἔξειπε σῇ.
 ΧΡ. οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ.
 ΗΛ. ἀλλ' οὖν ἐπίστω γ' οἱ μ' ἀτιμίας ἄγεις. 1035
 ΧΡ. ἀτιμίας μὲν οὐ, προμηθείας δὲ σοῦ.
 ΗΛ. τῷ σὺ δικάω δῆτ' ἐπισπένσθαι με δεῖ;
 ΧΡ. ὅταν γὰρ εὖ φρονῇς, τόθ' ἡγήσει σὺ νῶν.
 ΗΛ. ἡ δεινὸν εὖ λέγουσαν ἐξαμαρτάνειν.
 ΧΡ. εἴρηκας ὀρθῶς ᾧ σὺ πρόσκεισαι κακῷ. 1040
 ΗΛ. τί δ'; οὐ δοκῶ σοι ταῦτα σὺν δίκῃ λέγειν;
 ΧΡ. ἀλλ' ἔστιν ἔνθα χῇ δίκη βλάβην φέρει.
 ΗΛ. τούτοις ἐγὼ ζῆν τοῖς νόμοις οὐ βούλομαι.
 ΧΡ. ἀλλ' εἰ ποιήσεις ταῦτ', ἐπαινέσεις ἐμέ.
 ΗΛ. καὶ μὴν ποιήσω γ', οὐδὲν ἐκπλαγεῖσά σε. 1045
 ΧΡ. καὶ τοῦτ' ἀληθές, οὐδὲ βουλευσεὶ πάλιν;
 ΗΛ. βουλῆς γὰρ οὐδὲν ἔστιν ἔχθιον κακῆς.
 ΧΡ. φρονεῖν ἔοικας οὐδὲν ὧν ἐγὼ λέγω.
 ΗΛ. πάλαι δέδοκται ταῦτα κοῦ νεωστί μοι.
 ΧΡ. ἀπειμι τοίνυν· οὔτε γὰρ σὺ τᾶμ' ἔπη 1050
 τολμᾶς ἐπαινεῖν οὔτ' ἐγὼ τοὺς σοὺς τρήπους.
 ΗΛ. ἀλλ' εἴσιθ'. οὐ σοι μὴ μεθέψομαί ποτε,
 οὐδ' ἦν σφόδρ' ἱμείρουσα τυγχάτης· ἐπεὶ
 πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.
 ΧΡ. ἀλλ' εἰ σεαυτῇ τυγχάνεις δοκούσά τι 1055
 φρονεῖν, φρόνει τοιαῦθ'. ὅταν γὰρ ἐν κακοῖς
 ἦδη βεβήκης, τᾶμ' ἐπαινέσεις ἔπη.
 ΧΟ. στρ.α'. τί τοὺς ἀνωθεν φρονιμωτάτους οἰωνοὺς
 ἐσορώμενοι τρῆφᾶς κηδομένους ἀφ' ὧν τε βλάστω-
 σιν ἀφ' ὧν τ' ὄνασιν εὖρωσι, τὰδ' οὐκ ἐπ' ἴσας τελούμεν; 1060
 ἀλλ' οὐ τὰν Διὸς ἀστραπὰν

- καὶ τὰν οὐρανίαν Θέμν,
 δαρὸν οὐκ ἀπόνητοι. 1065
- ὦ χθονία βροτοῖσι φάμα, κατὰ μοι βόασον οἰκτρὰν
 ἔπα τοῖς ἔνερθ' Ἀτρείδαις, ἀχόρευτα φέρουσ' ὀνειδίη'
- ἀντ.α'. ὅτι σφὶν ἦδη τὰ μὲν ἐκ δόμων νοσεῖ.
 τὰ δὲ πρὸς τέκνων διπλὴ φύλοπις οὐκέτ' ἐξισοῦται 1071
 φιλοτασίῳ διαίτῃ. πρόδοτος δὲ μόνα σαλεύει
 Ἥλέκτρα, τὸν αἰὲ πατρός 1075
 δειλαία στενάχουσ' ὅπως
 ἅ πάνδυρτος ἀηδῶν,
 οὔτε τι τοῦ θανεῖν προμηθῆς, τό τε μὴ βλέπειν ἐτοίμα, 1080
 διδύμαν ἐλοῦσ' Ἑρινύν. τίς ἂν εὐπατρις ὧδε βλάστοι ;
- στρ.β'. οὐδεὶς τῶν ἀγαθῶν γὰρ
 ζῶν κακῶς εὐκλείαν αἰσχῦναι θέλει
 νῶνυμος, ὦ παῖ παῖ,
 ὥς καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἴλου, 1085
 τὸ μὴ καλὸν καθοπλίσασα δύο φέρειν ἐν ἐνὶ λόγῳ,
 σοφὰ τ' ἀρίστα τε παῖς κεκληῖσθαι.
- ἀντ.β'. ζῷός μοι καθύπερθεν 1090
 χειρὶ καὶ πλούτῳ τεῶν ἐχθρῶν ὅσον
 νῦν ὑπὸ χεῖρα ναίεις·
 ἐπεὶ σ' ἐφεύρηκα μοῖρα μὲν οὐκ ἐν ἔσθλῃ
 βεβῶσαν· ἃ δὲ μέγιστ' ἔβλαστε νόμμη, τῶνδε φερομένην 1095
 ἀρίστα τῇ Ζηνὸς εὐσεβεῖα.

ΟΡΕΣΤΗΣ.

- ἄρ', ὦ γυναῖκες, ὀρθά τ' εἰσηκούσαμεν,
 ὀρθῶς θ' ὁδοιποροῦμεν ἔνθα χρῆζομεν ;
- ΧΟ. τί δ' ἐξερευνᾷς καὶ τί βουλευθεὶς πάρεις; 1100
- ΟΡ. Αἰγισθον ἔνθ' ᾤκηκεν ἱστορῶ πάλαι.
- ΧΟ. ἀλλ' εὖ θ' ἰκάνεις χῶ φράσας ἀζήμιος.
- ΟΡ. τίς οὖν ἂν ὑμῶν τοῖς ἔσω φράσειεν ἂν
 ἡμῶν ποθεινὴν κοινόπουν παρουσίαν ;
- ΧΟ. ἦδ', εἰ τὸν Ἀγχιστόν γε κηρύσσειν χρεῶν. 1105
- ΟΡ. ἴθ', ὦ γύναι, δήλωσον εἰσελθοῦσ' ὅτι

- Φωκῆς ματεύουσ' ἄνδρες Αἰγισθόν' τινες.
- ΗΛ. οἴμοι τάλαιν', οὐ δὴ ποθ' ἦς ἠκούσαμεν
 φήμης φέροντες ἐμφανῇ τεκμήρια ;
- ΟΡ. οὐκ οἶδα τὴν σὴν κληδόν'· ἀλλὰ μοι γέρων 1110
 ἐφέϊτ' Ὀρέστου Στρόφιος ἀγγεῖλαι πέρι.
- ΗΛ. τί δ' ἔστιν, ὦ ξέν' ; ὥς μ' ὑπέρχεται φόβος.
- ΟΡ. φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῖ
 τεύχει θανόντος, ὡς ὀρᾷς, κομίζομεν.
- ΗΛ. οἱ γὰρ τάλαινα, τοῦτ' ἐκεῖν' ἦδη σαφές. 1115
 πρόχειρον ἄχθος, ὡς ἔοικε, δέρομαι.
- ΟΡ. εἴπερ τι κλαίεις τῶν Ὀρεστείων κακῶν,
 τόδ' ἄγγος ἴσθι σῶμα τοῦκείνου στέγον.
- ΗΛ. ὦ ξεῖνε, δός νυν πρὸς θεῶν, εἴπερ τόδε 1120
 κέκευθεν αὐτὸν τεύχος, εἰς χεῖρας λαβεῖν,
 ὅπως ἐμαντὴν καὶ γένος τὸ πᾶν ὁμοῦ
 ξὺν τῇδε κλαύσω κάποδύρωμαι σποδῶ.
- ΟΡ. δόθ' ἦτις ἐστὶ προσφέροντες· οὐ γὰρ ὡς
 ἐν δυσμενείᾳ γ' οὐδ' ἐπαυτεῖται τάδε,
 ἀλλ' ἢ φίλων τις, ἢ πρὸς αἵματος φύσιν. 1125
- ΗΛ. ὦ φιλάτatu μνημεῖον ἀνθρώπων ἐμοὶ
 ψυχῆς Ὀρέστου λοιπόν, ὥς σ' ἀπ' ἐλπίδων
 οὐχ ὥνπερ ἐξέπεμπον εἰσεδεξάμην.
 νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν
 δόμων δέ σ', ἄ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ. 1130
 ὡς ὄφελον πάροιθεν ἐκλιπεῖν βίον,
 πρὶν ἐς ξένην σε γαίαν ἐκπέμψαι χεροῖν
 κλέψασα ταῖνδε κᾶνασώσασθαι φόνου,
 ὅπως θανὼν ἔκεισο τῇ τόθ' ἡμέρᾳ,
 τύμβου πατρώου κοινὸν εἰληχῶς μέρος. 1135
 νῦν δ' ἐκτὸς οἴκων καπὶ γῆς ἄλλης φυγάς
 κακῶς ἀπώλου, σῆς κασιγνήτης δίχα·
 κοῦτ' ἐν φίλαισι χερσὶν ἢ τάλαιν' ἐγὼ
 λουτροῖς σ' ἐκόσμησ' οὔτε παμφλέκτου πυρὸς
 ἀνειλόμην, ὡς εἰκός, ἄθλιον βάρος. 1140

ἄλλ' ἐν ξέναισι χερσὶ κηδευθεὶς τάλας
 σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κύτει.
 οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς
 ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ
 πόνῳ γλυκεῖ παρέσχον. οὔτε γάρ ποτε 1145
 μητρὸς σὺ γ' ἦσθα μᾶλλον ἢ καμοῦ φίλος,
 οὔθ' οἱ κατ' οἶκον ἦσαν, ἀλλ' ἐγὼ τροφός,
 ἐγὼ δ' ἀδελφῇ σοὶ προσσηδῶμην αἰεί.
 νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μιᾷ
 θανόντι σὺν σοί. πάντα γὰρ συναρπάσας 1150
 θύελλ' ὅπως βέβηκας. οἴχεται πατήρ·
 τέθνηκ' ἐγὼ σοι· φρουδὸς αὐτὸς εἰ θανῶν·
 γελῶσι δ' ἐχθροί· μαίνεται δ' ὑφ' ἡδονῆς
 μήτηρ ἀμήτωρ, ἥς ἐμοὶ σὺ πολλάκις
 φήμας λάθρα προὔπεμπες ὥς φανούμενος 1155
 τιμωρὸς αὐτός. ἀλλὰ ταῦθ' ὁ δυστυχῆς
 δαίμων ὁ σὸς τε κάμὸς ἐξαφείλετο,
 ὅς σ' ὤδ' ἐμοὶ προὔπεμψεν ἀντὶ φιλτάτης
 μορφῆς σποδόν τε καὶ σκιὰν ἀνωφελῇ.
 οἴμοι μοι. 1160
 ὦ δέμας οἰκτρόν.
 φεῦ φεῦ.
 ὦ δεινοτάτας,
 οἴμοι μοι,
 πεμφθεὶς κελεύθους, φίλταθ', ὥς μ' ἀπώλεσας·
 ἀπώλεσας δῆτ', ὦ κασίγνητον κᾶρα.
 σοὶ γὰρ σὺ δέξαι μ' ἐς τὸ σὺν τόδε στέγος, 1165
 τὴν μηδὲν εἰς τὸ μηδέν, ὥς σὺν σοὶ κάτω
 καίω τὸ λοιπόν. καὶ γὰρ ἡνίκ' ἦσθ' ἄνω,
 ξὺν σοὶ μετείχον τῶν ἴσων· καὶ νῦν ποθῶ
 τοῦ σοῦ θανοῦσα μάπολείπεσθαι τάφου.
 τοὺς γὰρ θανόντας οὐχ ὀρῶ λυπουμενούς. 1170
 ΧΟ. θηγοῦ πέφυκας πατρός, Ἥλέκτρα, φρόνει·
 θηγὸς δ' Ὀρέστης· ὥστε μὴ λίαν στένε.

- πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.
 ΟΡ. φεῦ φεῦ. τί λέξω; ποῖ λόγων ἀμηχάνων
 ἔλθω; κρατεῖν γὰρ οὐκέτι γλώσσης σθένω. 1175
 ΗΛ. τί δ' ἔσχες ἄλγος πρὸς τί τοῦτ' εἰπὼν κυρεῖς;
 ΟΡ. ἡ σὸν τὸ κλεινὸν εἶδος Ἡλέκτρας τόδε;
 ΗΛ. τόδ' ἔστ' ἐκείνο, καὶ μάλ' ἀθλίως ἔχον.
 ΟΡ. οἴμοι ταλαίνης ἕρα τῆσδε συμφορᾶς.
 ΗΛ. οὐ δὴ ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε; 1180
 ΟΡ. ὦ σῶμ' ἀτίμως καθέως ἐφθαρμένον.
 ΗΛ. οὔτοι ποτ' ἄλλην ἢ 'μὲ δυσφημείς, ξένε.
 ΟΡ. φεῦ τῆς ἀνύμφου δυσμάρου τε σῆς τροφῆς.
 ΗΛ. τί μοι ποτ', ὦ ξέν', ὧδ' ἐπισκοπῶν στένεις;
 ΟΡ. ὥς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδὲν κακῶν. 1185
 ΗΛ. ἐν τῷ διέγνωνς τοῦτο τῶν εἰρημένων;
 ΟΡ. ὁρῶν σε πολλοῖς ἐμπρέπουσαν ἄλγεσιν.
 ΗΛ. καὶ μὴν ὁρᾷς γε παῦρα τῶν ἐμῶν κακῶν.
 ΟΡ. καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίῳ βλέπειν;
 ΗΛ. ὀθοῦνεκ' εἰμὶ τοῖς φονεῦσι σύντροφος. 1190
 ΟΡ. τοῖς τοῦ; πόθεν τοῦτ' ἐξεσήμνηας κακόν;
 ΗΛ. τοῖς πατρός. εἴτα τοῖσδε δουλεύω βίῃ.
 ΟΡ. τίς γάρ σ' ἀνάγκη τῇδε προτρέπει βροτῶν;
 ΗΛ. μήτηρ καλεῖται, μητρὶ δ' οὐδὲν ἐξισοῖ.
 ΟΡ. τί δρῶσα; πότερά χερσίν, ἢ λύμῃ βίου; 1195
 ΗΛ. καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.
 ΟΡ. οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα;
 ΗΛ. οὐ δῆθ'. ὅς ἦν γάρ μοι σὺ προὔθηκας σποδόν.
 ΟΡ. ὦ δύσποτμ', ὥς ὁρῶν σ' ἐποικτεῖρω πάλαι.
 ΗΛ. μόνος βροτῶν νυν ἴσθ' ἐποικτεῖρας ποτέ. 1200
 ΟΡ. μόνος γὰρ ἦκω τοῖς ἴσοις ἀλγῶν κακοῖς.
 ΗΛ. οὐ δὴ ποθ' ἡμῖν ξυγγενὴς ἦκεις ποθέν;
 ΟΡ. ἐγὼ φράσαιμ' ἄν, εἰ τὸ τῶνδ' εὖνουν πάρα.
 ΗΛ. ἀλλ' ἐστὶν εὖνουν, ὥστε πρὸς πιστὰς ἐρεῖς.
 ΟΡ. μέθες τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθῃς. 1205
 ΗΛ. μὴ δῆτα πρὸς θεῶν τοῦτό μ' ἐργάσῃ, ξένε.

- ΟΡ. πείθου λέγοντι κούχ' ἀμαρτήσῃ ποτέ.
 ΗΛ. μή, πρὸς γενείου, μὴ 'ξέλῃ τὰ φίλτατα.
 ΟΡ. οὐ φημ' ἐάσειν.
 ΗΛ. ὦ τάλαιν' ἐγὼ σέθεν,
 'Ορέστα, τῆς σῆς εἰ στερήσομαι ταφῆς. 1210
 ΟΡ. εὖφημα φώνει· πρὸς δίκης γὰρ οὐ στένεις.
 ΗΛ. πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκη στένω;
 ΟΡ. οὐ σοι προσήκει τήνδε προσφωνεῖν φάτιν.
 ΗΛ. οὕτως ἄτιμός εἰμι τοῦ τεθνηκότος;
 ΟΡ. ἄτιμος οὐδενὸς σὺ· τοῦτο δ' οὐχὶ σόν. 1215
 ΗΛ. εἴπερ γ' 'Ορέστου σῶμα βαστάζω τόδε.
 ΟΡ. ἀλλ' οὐκ 'Ορέστου, πλὴν λόγῳ γ' ἡσκημένον.
 ΗΛ. ποῦ δ' ἔστ' ἐκείνου τοῦ τάλαιπώρου τάφος;
 ΟΡ. οὐκ ἔστι· τοῦ γὰρ ζῶντος οὐκ ἔστιν τάφος.
 ΗΛ. πῶς εἶπας, ὦ παῖ;
 ΟΡ. ψεῦδος οὐδὲν ὦν λέγω. 1220
 ΗΛ. ἦ ζῇ γὰρ ἀνὴρ;
 ΟΡ. εἴπερ ἔμψυχός γ' ἐγώ.
 ΗΛ. ἦ γὰρ σὺν κείνῳ;
 ΟΡ. τήνδε προσβλέψασά μου
 σφραγίδα πατρὸς ἔκμαθ' εἰ σαφῇ λέγω.
 ΗΛ. ὦ φίλτατον φῶς.
 ΟΡ. φίλτατον, συμμαρτυρῶ.
 ΗΛ. ὦ φθέγμ', ἀφίκου;
 ΟΡ. μηκέτ' ἄλλοθεν πύθῃ. 1225
 ΗΛ. ἔχω σε χερσίν;
 ΟΡ. ὥς τὰ λοιπ' ἔχοις αἰεί.
 ΗΛ. ὦ φίλταται γυναῖκες, ὦ πολίτιδες,
 ὁρᾷτ' 'Ορέστην τόνδε, μηχαναῖσι μὲν
 θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον.
 ΧΟ. ὁρῶμεν, ὦ παῖ, κάπῃ συμφοραῖσί μοι 1230
 γεγηθὸς ἔρπει δάκρυον ὀμμάτων ἄπο.
 ΗΛ. στρ. ἰὼ γοναί,
 γοναὶ σωμάτων ἐμοὶ φυλάττων,

- ἐμόλετ' ἀρτίως,
ἐφεύρετ', ἤλθετ', εἶδεθ' οὓς ἐχρήζετε. 1235
- ΟΡ. πάρεσμεν· ἀλλὰ σίγ' ἔχουσα πρόσμενε.
- ΗΛ. τί δ' ἔστιν;
- ΟΡ. σιγᾶν ἄμεινον, μή τις ἔνδοθεν κλύῃ.
- ΗΛ. ἀλλ' οὐ τὰν Ἄρτεμιν
τὰν αἰὲν ἀδμήταν
τόδε μὲν οὐ ποτ' ἀξιώσω τρέσαι 1240
περισσὸν ἄχθος ἔνδον
γυναικῶν ὃν αἰεί.
- ΟΡ. ὅρα γε μὲν δὴ κἂν γυναιξιν ὥς Ἄρης
ἔνεστιν· εὐ δ' ἔξοισθα πειραθείσά που.
- ΗΛ. ὅττοτοῖ ὅττοτοῖ,
ἀνέφελον ἐπέβαλες οὐ ποτε καταλύσιμον,
οὐδέ ποτε λησόμενον, ἀμέτερον 1245
οἶον ἔφυ κακόν.
- ΟΡ. ἔξοιδα καὶ ταῦτ'· ἀλλ' ὅταν παρουσία
φράξῃ, τότε ἔργων τῶνδε μεμνήσθαι χρεῶν.
- ΗΛ. ἀντ. ὁ πᾶς ἐμοὶ
ὁ πᾶς ἂν πρέποι παρὼν ἐννέπειν
τάδε δίκᾳ χρόνος. 1255
μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα.
- ΟΡ. ξύμφημι καγὼ. τοιγαροῦν σώζου τόδε.
- ΗΛ. τί δρῶσα;
- ΟΡ. οὐ μὴ ὅστις καιρὸς μὴ μακρὰν βούλου λέγειν.
- ΗΛ. τίς οὖν ἂν ἀξίαν 1260
γε σοῦ πεφηνότος
μεταβάλοιτ' ἂν ὧδε σιγὰν λόγων;
ἐπεὶ σε νῦν ἀφράστως
ἀέλπτως τ' ἐσεῖδον.
- ΟΡ. τότε εἶδες, ὅτε θεοὶ μ' ἐπώτρυναν μολεῖν
· · · · ·
- ΗΛ. ἔφρασας ὑπερτέραν 1265
τὰς πάρος ἔτι χάριτος, εἴ σε θεὸς ἐπόρισεν

- ἀμέτερα πρὸς μέλαθρα, δαμόνοιο
αὐτὸ τίθημι ἐγώ. 1270
- ΟΡ. τὰ μὲν σ' ὀκνῶ χαίρουσαν εἰργάθειν, τὰ δὲ
δέδοικα λίαν ἡδονῇ νικωμένην.
- ΗΛ. ἐπ. ἰὼ χρόνῳ μακρῷ φιλτάταν ὁδὸν
ἐπαξιώσας ὥδέ μοι φανῆναι,
μὴ τί με, πολύπονον ὥδ' ἰδῶν 1275
- ΟΡ. τί μὴ ποιήσω;
- ΗΛ. μὴ μ' ἀποστερήσης
τῶν σῶν προσώπων ἁδονὰν μεθέσθαι.
- ΟΡ. ἡ κάρτα κὰν ἄλλοισι θυμοίμην ἰδῶν.
- ΗΛ. ξυναινείς;
- ΟΡ. τί μὴν οὐ;
- ΗΛ. ὦ φίλαι, ἔκλυον ἂν ἐγὼ οὐδ' ἂν ἥλπισ' αὐδάν.
ἔσχον ὄργαν
ἄναυδον οὐδὲ σὺν βοᾷ κλύουσα, τάλαινα,
νῦν δ' ἔχω σε· προὔφανης δὲ 1285
φιλτάταν ἔχων πρόσονψιν,
ὣς ἐγὼ οὐδ' ἂν ἐν κακοῖς λαβοίμαν.
- ΟΡ. τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,
καὶ μήτε μήτηρ ὥς κακὴ δίδασκέ με
μήθ' ὥς πατρώαν κτήσιν Αἰγισθοῦ δόμων
ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην. 1290
χρόνου γὰρ ἂν σοι καιρὸν ἐξείργοι λόγος.
δ' δ' ἀρμόσει μοι τῷ παρόντι νῦν χρόνῳ
σήμαιν', ὅπου φανέντες ἡ κεκρυμμένοι
γελώντας ἐχθροὺς παύσομεν τῇ νῦν ὁδῷ. 1295
οὕτω δ' ὅπως μήτηρ σε μὴ ἔπιγνώσεται
φαιδρῷ προσώπῳ νῶν ἐπελθόντιον δόμους·
ἀλλ' ὥς ἐπ' αἴτη τῇ μάτην λελεγμένη
στέναζ'. ὅταν γὰρ εὐτυχήσωμεν, τότε
χαίρειν παρέσται καὶ γελᾶν ἐλευθέρως. 1300
- ΗΛ. ἀλλ', ὦ κασίγνηθ', ὥδ' ὅπως καὶ σοὶ φίλον
καὶ τοῦμὸν ἔσται τῇδ'. ἐπεὶ τὰς ἡδονὰς

πρὸς σοῦ λαβοῦσα κοῦκ ἐμὰς ἐκτῆσάμην.
κοῦδ' ἂν σε λυπήσασα δεξαίμην βραχὺ
αὐτὴ μέγ' εὐρεῖν κέρδος· οὐ γὰρ ἂν καλῶς
*ἵπηρετοίην τῷ παρόντι δαίμονι.

1305

ἀλλ' οἶσθα μὲν τὰνθένδε, πῶς γὰρ οὐ; κλύων
ὀθούνεκ' Αἰγισθος μὲν οὐ κατὰ στέγας,
μήτηρ δ' ἐν οἴκοις· ἦν σὺ μὴ δέισης ποθ' ὥς
γέλῳτι τοῦμόν φαιδρὸν ὄψεται κára.

1310

μίσός τε γὰρ παλαιὸν ἐντέτῃ μοι,
κάπεί σ' ἐσείδον, οὐ ποτ' ἐκλήξω χαρᾷ
δακρυρροοῦσα. πῶς γὰρ ἂν λήξαιμ' ἐγώ,
ἥτις μὲν σε τῇδ' ὁδῷ θανόντα τε
καὶ ζῶντ' ἐσείδον; εἰργασαί μ' ἄσχοπα·
ὥστ' εἰ πατήρ μοι ζῶν ἵκοιτο, μηκέτ' ἂν
τέρας νομίζειν αὐτό, πιστεύειν δ' ὀρᾶν.

1315

ὅτ' οὖν τοιαύτην ἡμῖν ἐξήκεις ὁδόν,
ἄρχ' αὐτὸς ὥς σοι θυμός. ὥς ἐγὼ μόνη
οὐκ ἂν δυοῖν ἤμαρτον· ἦ γὰρ ἂν καλῶς
ἔσωσ' ἐμαυτήν, ἢ καλῶς ἀπωλόμην.

1320

ΟΡ. σιγᾶν ἐπήνεσ'· ὥς ἐπ' ἐξόδῳ κλύω
τῶν ἐνδοθεν χωροῦντος.

ΗΛ. εἴσιτ', ὦ ξένοι,
ἄλλως τε καὶ φέροντες οἳ ἂν οὔτε τις
δόμων ἀπώσται· οὐτ' ἂν ἡσθείη λαβών.

1325

ΠΑ. ὦ πλείστα μῶροι καὶ φρενῶν τητῶμενοι,
πότερα παρ' οὐδὲν τοῦ βίου κήδεσθ' ἔτι,
ἢ νοῦς ἐνεστιν οὐτις ὑμῖν ἐγγενής,
ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς
τοῖσιν μεγίστοις ὄντες οὐ γινώσκετε;
ἀλλ' εἰ σταθμοῖσι τοῖσδε μὴ 'κύρουν ἐγὼ
πάλαι φυλάσσω, ἦν ἂν ὑμῖν ἐν δόμοις
τὰ δρώμεν' ὑμῶν πρόσθεν ἢ τὰ σώματα·
νῦν δ' εὐλάβειαν τῶνδε προὔθεμην ἐγώ.
καὶ νῦν ἀπαλλαχθέντε τῶν μακρῶν λόγων

1330

1335

- καὶ τῆς ἀπλήστου τῆσδε σὺν χαρᾷ βοῆς
εἰσω παρέλθεθ', ὥς τὸ μὲν μέλλειν κακὸν
ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκμῇ.
- ΟΡ. πῶς οὖν ἔχει τάντεῦθεν εἰσιόντι μοι ;
- ΠΑ. καλῶς· ὑπάρχει γάρ σε μὴ γινῶναί τινα. 1340
- ΟΡ. ἤγγειλας, ὥς ἔοικεν, ὥς τεθνηκότα.
- ΠΑ. εἰς τῶν ἐν Ἀΐδου μάνθαν' ἐνθάδ' ὦν ἀνὴρ.
- ΟΡ. χαίρουσιν οὖν τοῦτοισιν ; ἢ τίνες λόγοι ;
- ΠΑ. τελουμένων εἵπομαι ἄν· ὥς δὲ νῦν ἔχει,
καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς. 1345
- ΗΛ. τίς οὗτός ἐστ', ἀδελφέ ; πρὸς θεῶν φράσον.
- ΟΡ. οὐχὶ ξυνίης ;
- ΗΛ. οὐδέ γ' εἰς θυμὸν φέρω.
- ΟΡ. οὐκ οἶσθ' ὅτῳ μ' ἔδωκας εἰς χέρας ποτέ ;
- ΗΛ. ποίῳ ; τί φωνεῖς ;
- ΟΡ. οὐ τὸ Φωκέων πέδον
ὑπεξεπέμφθην σῇ προμηθίᾳ χεροῖν. 1350
- ΗΛ. ἦ κείνος οὗτος ὃν ποτ' ἐκ πολλῶν ἐγὼ
μόνον προσεῦρον πιστὸν ἐν πατρὸς φόνῳ ;
- ΟΡ. ὅδ' ἐστί. μή μ' ἔλεγχε πλείοσιν λόγοις.
- ΗΛ. ὦ φίλτατον φῶς, ὦ μόνος σωτὴρ δόμων
'Αγαμέμνονος, πῶς ἦλθες ; ἦ σὺ κείνος εἶ,
ὃς τόνδε κᾶμ' ἔσωσας ἐκ πολλῶν πόνων ; 1355
ὦ φίλταται μὲν χεῖρες, ἥδιστον δ' ἔχων
ποδῶν ὑπηρέτημα, πῶς οὕτω πάλαι
ξυνών μ' ἔληθες οὐδ' ἔφαινες, ἀλλὰ με
λόγοις ἀπώλλυς, ἔργ' ἔχων ἥδιστ' ἐμοί ; 1360
χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσορᾶν δοκῶ
χαῖρ'· ἴσθι δ' ὥς μάλιστά σ' ἀνθρώπων ἐγὼ
ἤχθηρα κάφιλησ' ἐν ἡμέρᾳ μία.
- ΠΑ. ἀρκεῖν δοκεῖ μοι· τοὺς γὰρ ἐν μέσῳ λόγους,
πολλὰ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι, 1365
αἱ ταῦτά σοι δείξουσιν, Ἠλέκτρα, σαφῇ.
σφῶν δ' ἐννέπω γε τοῖν παρεστῶτιν ὅτι

- νῦν καιρὸς ἔρδειν· νῦν Κλυταιμνήστρα μόνη·
νῦν οὗτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέξετο,
φροντίζεθ' ὡς τούτοις τε καὶ σοφωτέροις
ἄλλοισι τούτων πλείοσιν μαχούμενοι. 1370
- ΟΡ. οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων,
Πυλάδῃ, τύδ' εἴη τοῦργον, ἀλλ' ὅσον τάχος
χωρεῖν ἔσω, πατρῷα προσκύσανθ' ἔδη
θεῶν, ὅσοιπερ πρόπυλα ναίουσιν τάδε. 1375
- ΗΛ. ἀναξ Ἀπολλων, ἴλεως αὐτοῖν κλύε,
ἐμοῦ τε πρὸς τούτοισιν, ἧ σε πολλὰ δὴ
ἂφ' ὧν ἔχοιμι λιπαρεῖ προὔστην χερί.
νῦν δ', ὦ Λύκει' Ἀπολλων, ἐξ οἶων ἔχω
αἰτῶ, προπίτνω, λίσσομαι, γενοῦ πρόφρων
ἡμῖν ἄρωγός τῶνδε τῶν βουλευμάτων,
καὶ δεῖξον ἀνθρώποισι τὰπιτίμια
τῆς δυσσεβείας οἷα δωροῦνται θεοί. 1380
- ΧΟ. στρ. ἴδεθ' ὅπου προνέμεται
τὸ δυσέριστον αἶμα φυσῶν Ἀρης.
βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι
μετάδρομοι κακῶν πανουργημάτων ἄφυκτοι κύνες,
ὥστ' οὐ μακρὰν ἔτ' ἀμμενεῖ
τοῦμὸν φρενῶν ὄνειρον αἰωρούμενον. 1385 1390
- ἀντ. παράγεται γὰρ ἐνέρων
δολιόπους ἄρωγός εἴσω στέγας,
ἀρχαίοπλουτα πατρὸς εἰς ἐδῶλια,
νεακόνητον αἶμα χειροῖν ἔχων· ὁ Μαίης δὲ παῖς
Ἑρμῆς σφ' ἄγει δόλον σκότφ
κρύψας πρὸς αὐτὸ τέρμα, κοῦκέτ' ἀμμένει. 1395
- ΗΛ. ὦ φίλταται γυναῖκες, ἄνδρες αὐτίκα
τελοῦσι τοῦργον· ἀλλὰ σῖγα πρόσμενε.
- ΧΟ. πῶς δῆ; τί νῦν πράσσουσιν;
- ΗΛ. ἡ μὲν ἐς τάφον 1400
- ΧΟ. σὺ δ' ἐκτὸς ἤξας πρὸς τί;

- ΗΛ. φρουρήσουσ' ὅπως
Αἴγισθος ἡμᾶς μὴ λάθῃ μολῶν ἔσω.
- ΚΛ. αἰαῖ.
ἰὼ στέγαι
φίλων ἔρημοι, τῶν δ' ἀπολλύντων πλέαι. 1405
- ΗΛ. βοᾷ τις ἔνδον. οὐκ ἀκούετ', ὦ φίλαι;
- ΧΟ. ἤκουσ' ἀνήκουστα δύστανος, ὥστε φρίξαι.
- ΚΛ. οἴμοι τάλαιν'. Αἴγισθε, ποῦ ποτ' ὦν κυρεῖς;
- ΗΛ. ἰδοὺ μάλ' αὖ θροεῖ τις.
- ΚΛ. ὦ τέκνον τέκνον, 1410
οἴκτειρε τὴν τεκοῦσαν.
- ΗΛ. ἀλλ' οὐκ ἐκ σέβεν
ῥ' κτείρεθ' οὔτος οὐδ' ὁ γεννήσας πατήρ.
- ΧΟ. στρ. ὦ πόλις, ὦ γενεὰ τάλαινα, νῦν σε
μοῖρα καθαμερία φθίνει φθίνει.
- ΚΛ. ὦμοι πέπληγμαι.
- ΗΛ. παῖσον, εἰ σθένεις, διπλῆν. 1415
- ΚΛ. ὦμοι μάλ' αὖθις.
- ΗΛ. εἰ γὰρ Αἰγίσθφ *γ' ὁμοῦ.
- ΧΟ. τελοῦσ' ἀραί· ζῶσιν οἱ γὰρ ἵπαι κείμενοι.
παλὶρρυτον γὰρ αἷμ' ὑπεξαιρούσι τῶν 1420
κτανόντων οἱ πάλαι θανόντες.
καὶ μὴν πάρεισιν οἶδε· φοινῖα δὲ χεῖρ
στάζει θυηλῆς Ἄρεος, οὐδ' ἔχω λέγειν.
- ΗΛ. Ὀρέστα, πῶς κυρεῖτε;
- ΟΡ. τὰν δόμοισι μὲν
καλῶς, Ἀπόλλων εἰ καλῶς ἐθέσπισεν. 1425
- ΗΛ. τέθνηκεν ἡ τάλαινα;
- ΟΡ. μηκέτ' ἐκφοβοῦ
μητρῶον ὥς σε λῆμ' ἀτιμάσει ποτέ.
- ΧΟ. παύσασθε. λεύσσω γὰρ Αἴγισθον ἐκ προδήλου.
- ΗΛ. ὦ παῖδες, οὐκ ἄψορρον;
- ΟΡ. εἰσοράτε ποῦ 1430
τὸν ἄνδρ';

ΗΛ. ἐφ' ἡμῖν οὗτος ἐκ προαστίου
χωρεῖ γεγηθώς.

ΧΟ. ἀντ. βᾶτε κατ' ἀντιθύρων ὅσον τάχιστα,
νῦν, τὰ πρὶν εὖ θέμενοι, τάδ' ὡς πάλιν.

ΟΡ. θάρσει· τελοῦμεν.

ΗΛ. ἦ νοεῖς ἔπειγέ νυν.

1435

ΟΡ. καὶ δὴ βέβηκα.

ΗΛ. τὰνθάδ' ἂν μέλοιτ' ἐμοί.

ΧΟ. δι' ὥτος ἂν παῦρά γ' ὡς ἡπίως ἐννέπειν
πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ὡς
δρούση πρὸς δίκας ἀγῶνα.

1440

ΑΙΓΙΣΘΟΣ.

τίς οἶδεν ὑμῶν ποῦ ποθ' οἱ Φωκῆς ξένοι,
οὓς φασ' Ὀρέστην ἡμῖν ἀγγεῖλαι βίον
λελοιπόθ' ἱππικοῖσιν ἐν ναυαγίοις ;
σέ τοι, σέ κρίνω, ναὶ σέ, τὴν ἐν τῷ πάρος
χρόνῳ θρασεῖαν ὡς μάλιστα σοι μέλειν
οἶμαι, μάλιστα δ' ἂν κατειδυῖαν φράσαι.

1445

ΗΛ. ἔξοιδα· πῶς γὰρ οὐχί ; συμφραῆς γὰρ ἂν
ἔξωθεν εἶην τῶν ἐμῶν τῆς φιλότητος.

ΑΙ. ποῦ δῆτ' ἂν εἶεν οἱ ξένοι ; δίδασκέ με.

1450

ΗΛ. ἔνδον· φίλης γὰρ προξένου κατήνυσαν.

ΑΙ. ἦ καὶ θανόντ' ἤγγειλαν ὡς ἐτητύμως ;

ΗΛ. οὐκ, ἀλλὰ ἀπέδειξαν, οὐ λόγῳ μόνον.

ΑΙ. πάρεστ' ἄρ' ἡμῖν ὥστε ἀμφανῇ μαθεῖν ;

ΗΛ. πάρεστι δῆτα καὶ μάλ' ἄζηλος θέα.

1455

ΑΙ. ἦ πολλὰ χαίρειν μ' εἶπας οὐκ εἰωθότως.

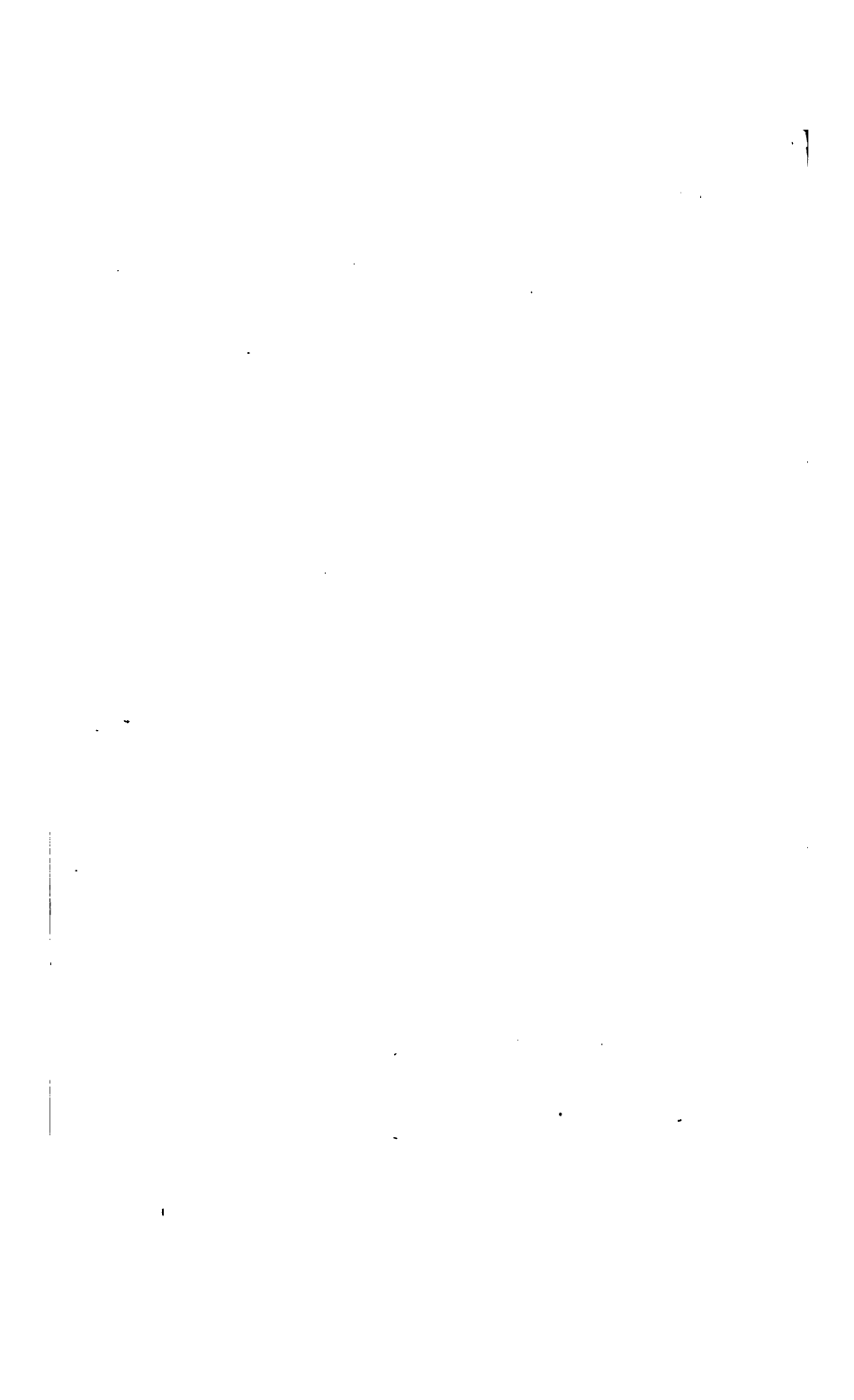
ΗΛ. χαίροις ἄν, εἴ σοι χαρτὰ τυγχάνοι τάδε.

ΑΙ. σιγᾶν ἄνωγα, κἀναδεικύναι πύλας
πᾶσιν Μυκηναίοισιν Ἀργείοις θ' ὁρᾶν,
ὡς εἴ τις αὐτῶν ἐλπίσιν κεναῖς πάρος
ἐξῆρετ' ἀνδρὸς τοῦδε, νῦν ὁρῶν νεκρὸν
στόμα δέχεται τὰμά, μηδὲ πρὸς βίαν
ἐμοῦ κολαστοῦ προστυχῶν φύση φρένας.

1460

- ΗΛ. καὶ δὴ τελεῖται τὰπ' ἐμοῦ· τῷ γὰρ χρόνῳ
νοῦν ἔσχον, ὥστε συμφέρειν τοῖς κρείσσοσιν. 1465
- ΑΙ. ὦ Ζεῦ, δέδορκα φάσμ' ἀνεν φθόνου μὲν οὐ
πεπτωκός· εἰ δ' ἔπεισι Νέμεσις, οὐ λέγω.
χαλατε πᾶν κάλυμμ' ἀπ' ὀφθαλμῶν, ὅπως
τὸ συγγενές τοι κάπ' ἐμοῦ θρήνων τύχη.
- ΟΡ. αὐτὸς σὺ βάσταξ'. οὐκ ἐμὸν τόδ', ἀλλὰ σόν, 1470
τὸ ταῦθ' ὄρᾶν τε καὶ προσηγορεῖν φίλως.
- ΑΙ. ἀλλ' εὖ παραινείς, κάπιπείσομαι· σὺ δέ,
εἴ που κατ' οἶκόν μοι Κλυταιμνήστρα, κάλει.
- ΟΡ. αὕτη πέλας σοῦ· μηκέτ' ἄλλοσε σκόπει.
- ΑΙ. οἴμοι, τί λεύσσω;
- ΟΡ. τίνα φοβεῖ; τίν' ἀγνοεῖς; 1475
- ΑΙ. τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις
πέπτωχ' ὁ τλήμων;
- ΟΡ. οὐ γὰρ αἰσθάνει πάλαι
ζῶντας θανοῦσιν οὐνεκ' ἀντανδᾶς ἴσα;
- ΑΙ. οἴμοι, ξυνήκα τοῦπος. οὐ γὰρ ἔσθ' ὅπως
δὲ οὐκ Ὀρέστης ἔσθ' ὁ προσφωνῶν ἐμέ. 1480
- ΟΡ. καὶ μάντις ὧν ἄριστος ἐσφάλλου πάλαι;
- ΑΙ. δλωλα δὴ δειλαιοι. ἀλλὰ μοι πάρες
κἂν συμκρὸν εἰπείν.
- ΗΛ. μὴ πέρα λέγειν ἔα
πρὸς θεῶν, ἀδελφέ, μηδὲ μηκύνειν λόγους.
τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων 1485
θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι;
ἀλλ' ὥς τάχιστα κτεῖνε καὶ κτανὼν πρόβες
ταφεῦσιν, ὧν τόνδ' εἰκός ἐστι τυγχάνειν,
ἀποπτον ἡμῶν. ὥς ἐμοὶ τόδ' ἂν κακῶν
μόνον γένοιτο τῶν πάλαι λυτήριον. 1490
- ΟΡ. χωροῖς ἂν εἴσω σὺν τάχει· λόγων γὰρ οὐ
νῦν ἐστὶν ἀγών, ἀλλὰ σῆς ψυχῆς περί.
- ΑΙ. τί δ' ἐς δόμους ἄγεις με; πῶς, τόδ' εἰ καλὸν
τοῦργον, σκότου δεῖ, κοῦ πρόχειρος εἰ κτανεῖν;

- ΟΡ. μὴ τάσσε· χώρει δ' ἔνθαπερ κατέκτανες
πατέρα τὸν ἄμυν, ὥς ἂν ἐν ταῦτ' ὀ θάνης. 1495
- ΑΙ. ἡ πᾶσ' ἀνάγκη τήνδε τήν στέγην ἰδεῖν
τά τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακά ;
- ΟΡ. τὰ γοῦν σ'· ἐγὼ σοι μάντις εἰμὶ τῶνδ' ἄκρος.
- ΑΙ. ἀλλ' οὐ πατράφιν τήν τέχνην ἐκόμπασας. 1500
- ΟΡ. πολλ' ἀντιφωνεῖς, ἡ δ' ὁδὸς βραδύνεται.
ἀλλ' ἔρφ'.
- ΑΙ. ὕφηγοῦ.
- ΟΡ. σοὶ βαδιστέον πάρος.
- ΑΙ. ἡ μὴ φύγω σε ;
- ΟΡ. μὴ μὲν οὖν καθ' ἡδονὴν
θάνης· φυλάξαι δεῖ με τοῦτό σοι πικρόν.
[χρῆν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην,
δοστις πέρα πράσσειν τι τῶν νόμων θέλει,
κτείνειν. τὸ γὰρ πανοῦργον οὐκ ἂν ᾖ πολύ.] 1505
- ΧΟ. ὦ σπέρμ' Ἀτρέως, ὥς πολλὰ παθὼν
δι' ἐλευθερίας μῶλις ἐξῆλθες
τῇ νῦν ὁρμῇ τελεωθέν. 1510



NOTES.

INTRODUCTORY ANALYSIS.

*Ἐκ γὰρ Ὀρέσταν οἷσι ξίσσεται Ἀτρεΐδαο,
Ὅππῃ δὲ ἡβήσῃ τε καὶ ἥε ἱμῆρεται αἶψα.*

Od. I. 40, 41.

SOPHOCLES is known to have produced an Oenomaus, an Atreus, and a Clytemnestra, but there is no trace of his having followed the legend of the house of Pelops beyond the death of Aegisthus. However this may have been, it is certain that in the *Electra* he represents the vengeance of Orestes as the final removal of the troubles which had long beset the family of the Atridae. No scruples beforehand, no Erinyes afterwards, overshadow the just sacrifice. The sun shines forth, and the lurid clouds are buried in the sea. The father is avenged and the son triumphs; then all is right and well. Orestes is sped like an arrow from the bow of Phoebus. He needs no support, no encouragement. But Pylades is at his side; and his sister's resolution is added to his own, so as to redouble, if that were possible, the already mortal blow. It is through Electra's feelings that the situation is for the most part interpreted.

Thus the motive of Sophocles here is very different from that of Aeschylus in the corresponding drama, and may appear at first sight to be less humane.

His purpose is to set forth a revelation of Divine justice, in the punishment of the guilty, the vindication of the dead, who have been wronged, and the restoration of the oppressed. This purpose is maintained by him with perfect simplicity. He so disposes his materials as to give the utmost effect to this main object, and the use of the

third actor enables him to do so with more minuteness of arrangement than belonged to his predecessor's manner of working.

The time chosen for the opening of the action is not, as in the *Choëphoroe*, the gloom of evening, but the fresh day-break, which Sophocles loved (cp. *Ajax*, *Antigone*). 'The powers of light are in the ascendant' (Jebb). No raven croaks the fatal entrance of Orestes and Pylades, but the voice of birds awakened by the rising sun is heard to welcome them, as they approach the palace of the Pelopidae.

Another voice soon thrills to them, that of Electra's sorrow, to which the morning brings no light. But Orestes is too fully possessed with his great purpose to risk disclosure now, and he withdraws with Pylades to fetch the urn which has been provided for their stratagem, while the old attendant retires and watches his opportunity to prepare the way for the avengers (ll. 1-85).

This *παιδαγωγός* is one of those subordinate persons, whom Sophocles knew so well how to employ. (Cp. the *οικέτης* in *O. T.*) The verisimilitude of the action is greatly assisted by the introduction of this old man, who reconnoitres the ground for Orestes, and disposes the minds of those in the palace to receive him without suspicion. And a further point is gained by a device, which makes the two supposed messengers (the Paedagogus and Orestes) apparently independent of each other. Orestes in his disguise professes to bring the urn from Strophius, the friend of Agamemnon. But the bringer of the news, who precedes him, purports to have been sent by Phanoteus, who, though also a Phocian, is a natural enemy of Strophius, and, as we are distinctly told, a noted war-friend of Aegisthus.

Besides the part which he directly takes in the action, there are other ways in which the old servant lends interest to the play. He is the connecting link between the older and the younger generation. His faithfulness is contrasted with the disloyalty and crimes of others. He has been like a parent to Orestes in his exile, and in seeing him Electra seems to see her father (l. 1361).

The stage being left vacant by the exits of Orestes and the Paedagogus, Electra enters from the house. She is met by the Chorus, consisting, not of captives, but of loyal Argive women, her peers in blood (*ὡ γυνῆθλα γενναίων*), who in return for her full affection give all the sympathy in their power, though this is far from reaching to the depth of her sorrow. If her lamentations seem to a modern reader to be too far prolonged, it does not follow that they failed to command the

interest of the ancient spectator. Her insistence on the same note, 'like the mournful nightingale,' her refusal of consolation, her piteous pleading for her brother's return, combine to impress upon us the odious and intolerable weariness of her lot, and fill the mind with hatred of the guilty ones, and admiration of the lonely woman and her constant spirit. She speaks plainly enough of her own miseries, but it is clearly felt that the chief burden of her grief is for her father, who is still dishonoured, still unrevenge. Her crowning trouble is that she is forced to witness the insolence of Aegisthus (ll. 86-323).

The nobleness of her sorrow appears in a scene in which she is contrasted with her sister Chrysothemis, who, like Ismene in the *Antigone*, yields to those in power. The poet has contrived that Chrysothemis, and not Electra, shall be the bearer of the offerings sent by Clytemnestra to the tomb of Agamemnon in consequence of her dream. Thus instead of taking from the unity of her character, this necessary incident is made to bring it into fuller relief, through the different effects produced on the two sisters (ll. 324-471).

The vision which has troubled the Queen's rest awakens in the Chorus a stronger presage than heretofore of the speedy advent of that Justice which must surely overtake the bloody and impure; and they cast a backward glance on the death of Myrtilus, which began the long succession of calamities for the house of Pelops (ll. 472-515).

We are next introduced to Clytemnestra, who is designedly less majestic here than in the *Oresteia*, but quite as hateful. The gifts sent by her through Chrysothemis have not relieved her mind, and she now brings an offering in person. In her altercation with her daughter, she is for the moment driven to excuse herself for her crime. She pleads the sacrifice of Iphigeneia. But it is at once retorted that in living openly with the murderer of her husband she has disclosed a very different motive for her part in his death (ll. 516-659).

The Paedagogus now comes forward, appearing to enter from the country and relates the manner of Orestes' pretended death. His speech contains one of the most spirited extant descriptions of a Greek chariot-race. Then Clytemnestra, after a passing pang of sorrow in which Nature asserts her right, withdraws into the palace (ll. 660-803).

The Chorus exclaim against the failure of that Divine Justice in which they had lately trusted, and vainly try to comfort Electra, who is at first utterly cast down (ll. 804-870).

But she takes new courage from despair. In order to exhibit this

with full dramatic force, Chrysothemis is again utilised. It is she, the shallower nature, who has seen the curl on the ancient tomb, and has leapt to the glad conclusion that Orestes is come. She thus sharpens the poignancy of her sister's misery, and Electra is roused to unfold her resolve to kill Aegisthus, calling earnestly on Chrysothemis for co-operation. When the latter shrinks, she renounces her, and declares that she alone will do the deed, which shall not be left undone. The difference between the sisters thus reaches the highest point, and the Chorus, who are loyal throughout to Agamemnon, lament over the quarrel of his children and the unfilial remissness of some of them, and admire the resolution of Electra (ll. 871-1097).

Hitherto it is chiefly the stern and gloomy aspect of her spirit that has been displayed. But now, in order at once to counter-balance and to justify the catastrophe towards which the powers of vengeance are swiftly and silently moving, we are allowed to see the height of gladness, of which this wronged and bruised heart is capable.

A seeming stranger enters with the urn, which, as already announced by the supposed messenger, is said to contain the ashes of Orestes. Clytemnestra being still in the palace, he is received by Electra. She is overwhelmed with grief and with an irresistible yearning to take the burial-urn into her own hands. It is given to her by Pylades, or one of the supposed Phocian attendants; and her lament, which must have wrung the most indifferent heart, quite vanquishes the stranger, and he reveals himself as the living Orestes. The revulsion from sorrow to joy in Electra, and her wild outburst, when she has realized the truth, form one of the most impressive master-strokes of dramatic poetry. Just as the fury of delight is subsiding into rational converse, the Paedagogus enters, checks the flow of talk, and, after being welcomed by Electra, announces that all is ready for immediate action. He counsels haste, before Aegisthus and his body-guard return home (ll. 1098-1371).

Orestes and Pylades, with their attendants, now enter the palace. Electra follows them, having first offered up a prayer to Apollo. But she is not to be an actual witness of the bloody deed; for, when the Chorus have chanted a brief strain of solemn augury, (rendered more solemn through the stage being deserted for the time), she comes forth again to watch for Aegisthus, having left her brother and their mother face to face (ll. 1372-1403).

Then is heard from within one scream of discovery, one vain summons to Aegisthus, one momentary cry for mercy, and lastly the shriek of

pain. On hearing the appeal for pity, Electra shouts, 'Thou hadst no pity for him, nor for his father.' At the death-shriek, she calls to her brother, 'Give a second stroke, if thou hast power.' So little does she 'pull in resolution,' or let its 'hue be overcast' with thought.

Orestes enters with his bleeding sword and at the same moment Aegisthus is descried. Orestes and Pylades go again within the doorway and stand ready (ll. 1404-1441).

Although Aegisthus appears thus late in the Play, his person is not on that account the less important. He is more formidable and less contemptible in the *Electra* than in the *Agamemnon* and *Choëphoroe*. (He is not, however, represented as the chief criminal, nor is his death intended to be the crowning horror.) He is represented as having taken an equal part with Clytemnestra in the murder of the king, and he is no cypher in the house or kingdom, but a tyrannical usurper, whose oppressive power is felt at home and abroad. His absence is a capital point in favour of the success of Orestes, who glories over him fiercely at the last. The threat with which he turns to bay, that the evils of the Pelopidae are not ended, is the only hint of any possible evil in reserve. Aegisthus is received by Electra with words in which the triumph of her soul is cloaked with irony. When he asks to see the remains of Orestes, that he may 'mourn over a kindred corpse,' the dead body of Clytemnestra, covered, is rolled forth. Beside it stands the real Orestes. He makes Aegisthus lift the veil, which discloses to him Clytemnestra's death, and his own doom. The Avenger makes short work with him, and drives him sternly in towards the place of slaughter (ll. 1442-1510).

If Orestes, as the executor of Divine Righteousness, is the chief agent in this tragedy, Electra's is the principal character. Her feeling reflects the meaning of the action, as the lightning is often magnified in a cloud. Her long-continued endurance of insult and misery, by which her determination is only intensified, her sustained passion of desire for Orestes' coming, the spiritual motive which supports her, viz. the feeling of her father's wounded name, her rebound of triumphant gladness, when he whom she has mourned reveals himself, all help to clothe with human and living embodiment the stern act of inexorable retribution. When she is left utterly alone, as she believes, and at that moment resolves to kill Aegisthus, her 'undaunted mettle' has all the

sublimity of self-devotion, because we know that by a timely compromise she might have lived in comfort, like Chrysothemis and Iphianassa (l. 158). But she could not so far forget her father. Sophocles has not chosen to relieve the severity of this image of domestic Justice with any relencings of natural remorse. Electra, like Orestes, is unalterably possessed with one idea. According to the poet, she is absolutely in the right, and it would be unworthy weakness in her to shrink in the moment of action. Clytemnestra may feel a transient pang of sorrow for the supposed death of her son, and remind us that she is human (cp. Lear, 'Yet Edmund was beloved'). But Electra's feeling for her mother has been utterly alienated and embittered. Not that she, of all people in the world, is without affection or incapable of tenderness. But here is the tragic consequence of Clytemnestra's crime. The more devotedly Electra loves her father, the more she clings to her brother,—the more passionately she must hate her mother, even to the death. Hence arises that which some have thought the unfeeling hardness of Electra;—the *παῖσον, ἐλ σθένεις, διπλῆν*. No doubt this is terribly unchristian. So is the curse of Oedipus, so is Ajax' invocation of the Furies. Greek poetry does not shrink from what is terrible, when, according to Greek feeling, it is appropriate. But let it be remembered that Electra's hatred springs from the same root with her love:—the sacredness of the domestic hearth. She is certainly a different sort of heroine from Antigone. She is past the flower of her age; she has no lover; she does more than defy authority, for, though her hand remains unspotted, her heart is set on blood. Yet through all this, and because this is so, we see unmistakably the deep truth of her woman's nature, the young freshness of home-feeling remaining through the desolate years, and bursting forth uncontrollably when she clasps her brother (ll. 1232 foll.).

To the spectators, to Orestes and the old servant, the catastrophe is known from the beginning. The secret counsel of Apollo has been revealed to them,—how that in Phocis, near his own Delphi, the god has kept Orestes as in his quiver. But on Clytemnestra and Aegisthus the end falls with fearful suddenness, just as they are exulting in an imaginary triumph, which sets their guilt in the strongest light. And on Electra the sun bursts no less suddenly from the dark cloud, just when her night appeared the deepest. The intrigue, which makes this possible, and which, like Clytemnestra's dream, belonged to an earlier version of the story, is deprived by Sophocles of all appearance of

artificiality, and made conducive to the main effect, through the reason for it in the necessity of the situation and also in the will of Phoebus. Thus only could one man hope to vanquish many, and thus had the oracle commanded, that the right should triumph, not by force of arms but keenness of mind (cp. Aesch. Prom. 212). The righteous guile obtains a further sanction from the intervention of Hermes, who clouds it from detection to the very end (ll. 1395-7).

The function of the Chorus is more than usually subordinated to the dialogue. The Antigone has 5 choral odes, including the parodos, occupying 249 lines; the Electra has no parodos, and only 3 choral odes, occupying no more than 139 lines. The reason of this peculiarity is probably to be sought for in the economy of the drama. (1) The use of the chorus is to idealize the feeling of the situation. But this is already done to a great extent through the character of Electra, who rightly has the chief prominence in the expression of feeling, the Chorus only adding a sympathetic accompaniment. Their tone is *obligato* throughout. (2) But the motive of the play also makes it necessary that the feeling should be bound up with the action. Nothing can be allowed to impair the sense of a swift, unimpeded, onward movement. The moment is one, not for brooding reflection, but for direct activity. And the idea of retributive justice, which is present throughout, is one that does not brook delay when the hour has struck, but passes over 'incontinently' from thought to practical realization.

The simplicity of his design, rather than any preference for the antique, has made Sophocles return in many points to the Epic version of the story, disregarding such additions of the Lyric poets as the pursuit of Orestes by the Furies. In at least one point, however, he has had recourse to invention. According to Pindar, Orestes was rescued at the time of his father's murder, by Arsinoë, his faithful nurse. According to Aeschylus, he had been previously sent away by Clytemnestra. Sophocles, by assuming that Electra rescued him and entrusted him to the care of the Paedagogus, has added something to the consistency both of his plot and of the character of his heroine.

It is Electra who saved the child Orestes, when her father's death had pressed from her such a bitter cry; who sent him to the house of Strophius by the hand of the one faithful servant, and, while she lived with the murderers and bore their obloquy, oppression, and scorn, had cherished one solitary hope,—the hope that Orestes, whose bright youth was shielded from present sorrow, would return to vindicate his

rights and hers, and, above all, their father's honour. This purpose the faithful monitor was to instil into him, and this she has kept alive by many secret messages, receiving as many promises in return. But just when performance is most looked for, the hope is quashed. We see her sorrow at this; we also see her constancy confirmed by despair. And when the realization of the hope suddenly breaks in upon her, when her brother is there—who wonders at her excess of joy? Or who, that is acquainted with Greek feeling, finds any incongruity in the intense vindictiveness which follows close upon the outpouring of her tenderest affection? No character more commends the rule:—

‘Servetur ad imum

Qualis ab incepto, simplex dumtaxat, et unus.’

THE scene includes the vale of Argos, on which the persons of the drama look from some place near Mycenae. In the further distance is seen the city of Argos, with the conspicuous temple of Apollo Lyceius; nearer, and on the left, is the temple of Hera, about halfway between Argos and Mycenae. The Paedagogus enters with Orestes and Pylades. (At Athens a slave was usually employed to attend upon boys when going to and from school; cp. Plato, *Lysis* 208. This was the *παιδαγωγός*.)

Line 1. In the opening scenes of a Greek drama it was necessary to give the audience some means of identifying the persons; and hence they usually address each other by name. *ποτέ*, the precise occasion is not recalled here, as *infra* l. 278 where *τότε* is used. (Cp. *infra* ll. 694, 5.)

1. 3. *ὦν* .. *ἀέ*. ‘On which thy heart was ever set,’ i.e. while growing up *ποσόνδ’ ἐς ἡβης* (l. 14). The gen. is not found elsewhere with *πρόθυμος*, but the construction is easily explained by the sense (*ὦν ἐπεθύμεις*). For the sense cp. Od. i. 41 *ἣς ἱμείρεται αἴης*.

1. 4. *τὸ .. παλαιὸν Ἄργος*. Argos is here the district rather than the city, inasmuch as Mycenae was the chief object of the desires of Orestes. For this wider use of the word (which occurs in Homer) cp. Thuc. 6. 105 *ἐς τὸ Ἄργος ἐσέβαλον*. The plain of the Inachus was one of the earliest settlements in Greece; hence the epithet *παλαιόν*. (In early Homeric times, Argos was the city of Diomed, cp. Il. 2. 559.)

1. 5. *ἄλσος*, ‘precinct.’ Cp. Ant. 845 *Θήβας εὐαγμάτων ἄλσος*. As *ἄλσος*: *ἄρσος* is found in Hesychius, the word is perhaps connected with *ἀρδεν*.

11. 6, 7. *λυκοκτόνου* .. *Δύκειος*. These epithets are no doubt intended to be connected here (for such a play upon words is found elsewhere in Sophocles, e.g. O. T. 70, 1 *Πυθικά .. πύθιοι*), and were connected in

the popular feeling. Cp. Aesch. S. c. T. 145 *Λύκει' ἄναξ*, *λύκειος γενοῦ στρατῷ δαίφ*. Moreover Apollo was the 'destroyer.' But *Λύκειος* was also to some extent confused with *Λύκιος*. The *ἀγορὰ Λύκειος* is the market-place of Argos, on the north side of which stood the temple of Apollo—*τῶν ἐν τῇ πόλει ἐπιφανέστατον ἱερόν*.

1. 8. *Ἦρας ὁ κλεινὸς ναός*. The Hereum was distant about two miles from Argos, in the direction of Mycenae. The *κλεινὸς ναός* here alluded to was burnt down in 423 B.C. (Thuc. 4. 133). On the site, cp. Leake, Pelopon. 258.

1. 9. *φάσκειν.. δρᾶν*, 'assure yourself that you see.' *φάσκειν* is here used of the assurance that arises from perfect knowledge; cp. O. T. 462 *φάσκειν ἔμ' ἥδη μαντικῇ μηδὲν φρονεῖν*. It checks any incredulity which might linger in Orestes about the realization of a hope long deferred. *τὰς πολυχρύσους*. The remains of treasures at Mycenae are said still to attest the ancient wealth of the place (Leake, loc. cit. p. 255). On the length of the first *υ* in *πολυχρύσους* cp. O. T. 640 and note.

1. 11. *ἐκ φόνων*, 'after the murder.' For the plural, signifying violence, cp. infra l. 206, O. T. 490.

1. 12. The chief person of the play is brought prominently forward, and attention directed to the relation between her and Orestes. *κασιγνήτης* is a more definite word than *δμαίμιον*; cp. O. T. 639 with Ant. 915.

1. 13. *ἐξεθραψάμην*, 'nursed thee.' For the middle cp. Aj. 45, and note.

1. 14. *τοσόνδ' ἐς ἥβης*. For the position of *ἐς* cp. O. C. 126.

Orestes is in his early youth, but not quite on the threshold, or Electra could not have complained of his inaction (infra l. 171), nor would the story of his achievements at the Pythian games be sufficiently credible. The chronology cannot be pressed. At the death of Agamemnon, Orestes is a mere child, yet he was born before his father set out to Troy. Electra again is represented as considerably older than her brother (infra l. 1350). If, therefore, we assume that the action of the drama opens twenty years after the death of Agamemnon (Jebb, on l. 86), Orestes is more than thirty years of age, Electra is thirty-five or forty, and Clytemnestra fifty-five or more. But these are *ἄλογα ἔξω τοῦ δράματος κείμενα*. In the Homeric poems Orestes takes vengeance on Aegisthus in the eighth year after the fall of Troy. Od. 3. 306, 7.

1. 17. *ἤμιν*. This abbreviated form of the dat. plur. of *ἐγώ* occurs twenty-six times in all in the extant works of Sophocles; of these, seven instances are in the O. T. and nine in the Electra. *λαμπρόν* = *λαμπρὸν ὄν*.

1. 18. *κινεῖ.. σαφή*, 'wakes into clearness.' In O. C. 18 there is also

an allusion to the singing of birds, and there, as here, we can hardly suppose that the songs are only heard in imagination. In the open-air theatres of the Greeks the sights and sounds of external nature were perhaps available for scenic purposes.

l. 19. μέλαινα τ' ἀστέρων .. εὐφρόνη, 'the dark night of stars;' i.e. the dark night when the stars show themselves. The genitive, though implying a description, is really possessive. The night belongs to the stars, as the stars to the night.

l. 21. ξυνάπτερον. The speaker is addressing Orestes and Pylades. The word has been suspected because no discussion follows between the two friends, but without reason, for Orestes in his speech unfolds the plans they had already discussed. ἐνταῦθ' *ἵμεν, 'we are moving in a region.' ἵμεν here loses somewhat of its meaning, as e.g. in διὰ δίκης ἰών. Compare the use of βεβηκέναι (O. C. Index), and ἤκειν (O. T. 1519 ἀλλὰ θεοῖς γ' ἔχθιστος ἦκεν). The MSS. have ἔμεν = ἔσμεν, a form otherwise unknown till Callimachus (γρήες ἔμεν, frag. 294), and improbable here. Other corrections are ὥς ἐνταῦθα μὲν | οὐκ ἔστ' ἔτ' ὀκνεῖν κ. τ. λ. ὥς ἔν' ἔσταμεν κ. τ. λ.

l. 26. ἐν τοῖσι δεινοῖς, 'in the hour of danger,' i.e. 'in battle.' ἀπώλεσεν .. ἴστησιν, the gnomic aorist is equivalent to a present, and can therefore be combined with one.

l. 27. δέ. For the use of δέ in the apodosis cp. Ant. 426, Tr. 116, O. T. 1267 ὁρθὸν οὖς; cp. Hdt. 4. 129 ὁρθὰ ἰστάντες τὰ ὄτα.

l. 28. ἐν πρώτοις ἔπει, 'art with the first to follow.' The words accurately describe the part taken by the παιδαγωγός in the drama, without at the same time excluding Pylades.

l. 31. εἰ μὴ .. τυγχάνω, 'if I haply (τι) fail to hit the right mark,' i.e. to say the seasonable word; cp. Aesch. S. c. T. 1 χρὴ λέγειν τὰ καίρια.

l. 32. γάρ is added to introduce the narrative, as in Dem. de Cor. p. 284 ἐσπέρα μὲν γὰρ ἦν κ. τ. λ.

l. 34. ἀρομένην, probably aor. 2, cp. Tr. 190 ἀπῆξ' ὅπως .. κερδάναιμι, Aj. 1221, Phil. 351.

l. 35. τοιαῦθ'. A similar abbreviation is not uncommon in τοιόσδε, οἷός τε, and ποιῶ. τάχα, 'at once;' cp. O. T. 84 τάχ' εἰσόμεσθα. Said with reference to the next line.

l. 36. 'Alone without the preparation of an armed host.' The genitives ἀσπίδων and στρατοῦ (which must be combined) go with ἀσκευον, partly as a privative word, = ἄνευ, and partly as containing the substantive σκευή. Cp. infra l. 1002 ἀλυπος ἀτης, O. T. 190 ἀχαλκος ἀσπίδων.

l. 37. κλέψαι .. σφαγᾶς, 'to steal a death-blow,' i.e. give a death-blow in a stealthy attack; cp. Aj. 1137 πόλλ' ἂν .. σὺ κλέψεις κακὰ.

χειρός must be joined with σφαγάς, 'death-blow dealt by the hand;' cp. infra l. 206 θανάτους χειροῖν.

l. 38. ὅτε, 'since;' cp. Aj. 1231.

l. 40. ἴσθι πᾶν τὸ δρώμενον, 'learn all that is going on.'

l. 42. γήρᾳ τε καὶ χρόνῳ. These are datives of the cause; cp. Eur. Hec. 1167 πλήθει γυναικῶν οὐδὲν ἥνυον τάλας.

ll. 42, 3. Cp. Cymbeline, Act 4, Sc. 4 'Yourself | so out of thought and thereto so o'ergrown | cannot be questioned.'

l. 43. ἡνθισμένον, 'coloured,' 'disguised.' It is not necessary, in spite of λευκανθές κάρα in O. T. 742, to restrict the word to the alteration produced by age. The Scholiast explains it by ἡσκημένον. For the change of construction, οὐ μὴ γνῶσιν . . οὐδ' ὑποπτεύουσιν, cp. O. C. 450.

l. 45. παρ' ἀνδρός Φανοτέως, 'from Phanoteus.' The addition of ἀνὴρ attaches a slight importance to the name; cp. Aj. 817 ἀνδρὸς Ἑκτορος; Hdt. 8. 82 ἦρχε ἀνὴρ Παναίτιος. Phanoteus (cp. infra l. 670) was a Phocian friend of Aegisthus, and an enemy of Strophius, the Phocian to whose care Electra had entrusted Orestes. Hence Aegisthus is to receive his intelligence from Phanoteus, but those who bring the urn with the ashes of Orestes (infra l. 1111) are supposed to come from Strophius.

l. 46. τυγχάνει. For the omission of ὦν cp. infra l. 313, Aj. 9 ἐνδὸν γὰρ ἀνὴρ τυγχάνει. δορυξέων, 'of allies.' Cp. Aesch. Cho. 562 ξένος τε καὶ δορύξενος. In ib. Ag. 880 Strophius is spoken of as the εὐμενὴς δορύξενος of Agamemnon; and in O. C. 632 the relation between Theseus and Oedipus is expressed by ἡ δορύξενος ἐστία.

l. 47. ὄρκῳ προστιθείς, 'adding (your narration) to an oath.' Cp. Pind. Nem. 3. 120 δε τάνδε νᾶσον εὐκλείῃ προσέθηκε λόγῳ. Others take ὄρκῳ with ἀγγελλε and supply αὐτόν with προστιθείς ('adding it'), comparing Aristoph. Av. 1004 ὀρθῶ μετρήσω κανόνι προστιθείς. (Fr. 428 N.)

l. 48. ἀναγκαίως τύχης. These words have been construed, 'a violent death' (L. and S.), 'a fatal accident' (Jebb), but they mean rather 'a mischance sent by fate,' i. e. not arising from carelessness, ignorance, or the like. The expression occurs twice in the Ajax (485, 803) but in a different sense. Cp. O. C. 1585 θείᾳ κἀπόνῃ τύχῃ. ἀνάγκη = an irresistible necessity, cp. Aesch. P. V. 105 τὸ τῆς ἀνάγκης ἔστ' ἀδήριτον σθένος.

l. 49. ἀθλοισι Πυθικοῖσιν. It is, of course, an anachronism to represent the Pythian games (instituted in the forty-eighth Olympiad) as existing in the time of Orestes. For the quasi-temporal dative cp. the phrase τραγῳδοῖς καινοῖς.

l. 51. ἐφέρο, sc. ὁ θεός.

l. 52. καρατόμοις χλιδαῖς, i. e. 'with shorn locks.' καράτομοις is lit. 'cut from the head.' χλιδαῖς expresses the luxuriance of the hair; cp. Eur. Phoen. 224 κόμας ἐμὰς . . παρθένιον χλιδάν. Infra l. 901 the hair is spoken of as βόστρυχον.

1. 53. ἀφορρον .. πάλιν. For similar pleonasms, which are not uncommon in Greek, cp. O. T. 430, Aj. 369, Thuc. 3. 39 τῆς ἔπειτα προσόδου .. τὸ λοιπὸν στερήσεσθε.

1. 54. τύπωμα .. ᾠόμενοι. The verb is middle, not passive. With χαλκόπλευρον cp. Aesch. Cho. 686 λέβητος χαλκίου πλευρώματα.

1. 55. που must be taken with οἶσθα, 'which, as you too are, I suppose, aware.' The που gives a reason for not having mentioned the concealment of the urn.

1. 56. λόγῳ κλέπτοντες, 'deceiving them.' Cp. supra l. 37 for the use of κλέψαι, and Aj. 189 εἰ δ' ὑποβαλλόμενοι κλέπτουσι μίθους.

1. 57. φέρωμεν. The MS. authority is in favour of φέροιμεν. The optative, if it can be supported at all, must refer to οἶσθα που κεκρυμμένον, as giving the intention with which the vessel was concealed.

1. 59. 'What grief is in this (i. e. in this story or counterfeit of death), since, though dead in story, I shall in reality have been saved,' etc.

1. 61. δοκῶ μέν. μέν merely marks the emphatic word; there is no δέ to answer it. Cp. O. C. 995 δοκῶ μέν, εἴπερ ζῆν φιλεῖς, κ. τ. λ.; Thuc. 3. 39 ἀπόστασις μέν γε τῶν βιαιῶν τι πασχόντων ἐστίν. The use is similar in the phrases ἐγὼ μέν, οἶμαι μέν.

1. 61. Cp. Eur. Hel. 1050 ff. ΕΛ. βούλει λέγεσθαι, μὴ θανῶν, τεθνηκεναι; ΜΕΝ. κακὸς μὲν ὄρνις, εἰ δὲ κερδανῶ λέγων | ἔτοιμός εἰμι μὴ θανῶν λόγῳ θανεῖν.

1. 62. Here, as in l. 49, Sophocles is more in harmony with his own times than with the age he has chosen to represent in the drama. There were probably accredited instances of such σοφοί at Athens. Though it is not necessary to assume a definite reference to any particular person, Aristeus of Proconnesus naturally occurs to the mind; Hdt. 4. 13-15.

1. 64. ἐκτετίμηνται πλέον, 'are established in greater honour.' Cp. O. C. 1304 καὶ τετίμηνται δόρει.

1. 66. δεδορκότ', 'with eyes of life.' ἐχθροῖς goes with λάμψειν. The appearance of Orestes above the horizon will strike terror into his enemies, like a meteor ἡ ναύτησι τέρας ἡ ἐ στρατῷ εὐρέϊ λαῶν (Il. 4. 76).

1. 68. δέξασθέ μ' εὐτυχούντα, 'welcome me to prosperity.' ταῖς δδοῖς, 'in this enterprise.' Cp. O. C. 1400. The word unites the ideas of a journey and an attempt. For the plur. cp. Ant. 228.

1. 70. δίκη καθαρτής, 'a righteous purifier.'

1. 71. ἀτιμον, 'an outcast,' i. e. rejected in my appeal to you, failing in my plan of vengeance, and deprived of my possessions.

1. 72. 'But receive me back to my ancestral wealth.' δέξασθε, or some word of kindred meaning, must be supplied from the negative clause μή μ' ἀποστείλῃτε, cp. O. T. 236.

1. 74. The construction is τὸ σὸν χρέος μελέσθω σοὶ ὥστε φρουρῆσαι αὐτό.

l. 75. καιρός, sc. ἐστί.

l. 78. καὶ μὴν, 'surely.' This phrase calls attention to an incident, which gives a new turn to the conversation. θυρῶν must be taken with αἰσθέσθαι. It is an ablative genitive of the source whence the sound proceeds. Cp. infra l. 324.

ll. 80, 1. θέλεις | μείνωμεν is a construction formed on the analogy of the more common βούλει with the subjunct. κἀνακούσωμεν. If the word is ἀνακούσωμεν, we may perhaps translate, 'listen anew.' Hermann read ἐνακούσωμεν, Schndw. ἐπακούσωμεν.

l. 83. ἀρχηγεῖν, 'take our initiation,' = 'exauspicare.' There is, of course, an allusion to Ἀπόλλων ἀρχηγέτης, cp. L. S. sub voc. ἀρχηγέτης.

l. 85. νίκην ἐφ' ἡμῖν. 'This brings victory within our reach,' or more literally, 'so that it is in our power;' cp. infra l. 1431.

ll. 86 ff. With this address cp. Aesch. P. V. 88 ff.; Eur. Med. 57 ff.; Eur. El. 59 ff.; and Macbeth, 4. 3. 193 'I have words | That would be howled out in the desert air | Where hearing could not latch them.'

l. 87. γῆς ἰσόμοιρ' ἀήρ, 'air co-extensive with earth.' Cp. Macbeth, 'As broad and general as the casing air.' In a similar spirit we find—Aesch. Cho. 318 σκότου φάος ἰσόμοιρον.

l. 89. ἦσθου. The aorist, though strictly past, does not exclude the present. Thuc. 3. 37 πολλάκις .. καὶ ἄλλοτε ἔγνω.

l. 90. στέρνων is an objective gen. with πληγάς, to which ἀντήρει is added in the sense of 'falling full upon.'

l. 91. ὑπολειφθῆ, 'is left behind,' i. e. by the day. The subjunctive follows the present tense implied in the aorist.

l. 92. ἦδη is to be taken closely with παννυχίδων, 'when the time comes for my nightly revels.' Other maidens spend the night in gladness, but Electra wakes to sorrow only. Cp. Od. 19. 515 ff. αὐτὰρ ἐπὴν νύξ ἔλθῃ, ἔλῃσί τε κοῖτος ἅπαντας, | κείμεν ἐνὶ λέκτρῳ, πυκινὰ δέ μοι ἄμφ' ἀδινὸν κῆρ | δέξεται μελεδῶνες ὄδυρομένην ἐρέθουσιν. στυγεραί, 'sorrowful.'

l. 95. 'Whom Ares welcomed not in the land of strangers.' The hospitality of Ares, i. e. death in the field, would have been a happy end as compared with the reception at home. Cp. Aesch. Cho. 345 ff. εἰ γὰρ ὕπ' Ἰλίου πρὸς τινος Λυκίαν, πάτερ, δορίμητος κατηναρίσθης, and for the metaphor, ib. Suppl. 157, 8 τὸν πολυξενώτατον Ζῆνα τῶν κεκμηκότων.

l. 99. κᾶρα further defines ὄν in l. 95. Cp. Aj. 1062, 3 αὐτὸν .. σῶμα and note; O. C. 113 σύ μ' ἐξ ὁδοῦ πόδα | κρίψον.

l. 101. φέρεται, 'comes forth from.' The word is used of impulsive movement (L. and S. s. v. B. II); cp. O. T. 1310 διαπέταται φοράδῃ.

l. 103. οὐ μὲν. Cp. supra l. 61 and note.

l. 105. *ἔστ' ἄν κ. τ. λ.* The verb (*λεύσσω*), which is expressed in the second clause, must be supplied in the first; cp. O. T. 1135 *ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἐνὶ | ἐπλησίαζον*. This form of ellipse is most common with prepositions; cp. *infra* l. 193. In the MSS. *λεύσσω* is also inserted after *ἔστ' ἄν*, but this destroys the metre.

l. 108. *ἐπὶ κωκυτῷ*, 'with constant wailing'; cp. Ant. 759 *ἐπὶ ψόγοισι*: Eur. Troad. 315 *ἐπὶ δάκρυσι καὶ γόοις*; Hel. 176. Hermann translates, 'clamor ad luctus provocans alios.'

l. 112. *θεῶν παῖδες*. The expression is intended to denote their divine nature; cp. Ant. 1075 *Αἰδου καὶ θεῶν Ἑρινύες*. In O. C. 106 *παῖδες* is used in a more exact sense.

l. 114. *ὑποκλεπτομένους*. Porson was inclined to reject this line; the Erinyes, he thought, did not stoop to punish any crime less than murder or incest. But in Aesch. Cho. 71 ff. the crimes of murder and adultery are placed on the same level, for both are inexpiable; and in the present case adultery and murder were closely connected. Cp. Eur. Or. 619, 20. The word is probably passive in meaning.

l. 119. *ἄγειν*, 'draw up,' as in a balance, 'sustain.' *σικκῶ* is a rare word, used apparently of physical force; cp. Aesch. Eum. 36.

l. 120. *ἀντίρροπον*, 'in the opposite scale,' i. e. weighing against my efforts.

l. 121. *δυστανοτάτας*, 'most miserable,' = most abandoned. Cp. the use of *ταλαίην*, *infra* l. 273; *τλήμων*, l. 275; *δύστηνος*, l. 806, Aj. 1290. In this Play the Chorus is composed of maidens, who are naturally inclined to sympathise with Electra.

ll. 122 ff. 'Why dost thou waste away in lamentation over?' Cp. *infra* l. 328 *τίν' αὖ... φωνεῖς φάτιν*; *οἰμωγάν* is to be regarded as an acc. of the 'inner object' (= *τηκεδόνα*). For the double acc. cp. Tr. 50, 1 *ὀδύρματα | τὴν Ἑρακλείαν ἐξοδὸν γοωμένην*, Aesch. S. c. T. 294 *ζωπυροῦσι τάρβος τὸν ἀμφιτειχῇ λεών*.

l. 124. *ἐκ*, of the agent, as frequently in Sophocles; cp. *infra* l. 526.

l. 126. *κακῶ... πρόδοτον*, 'betrayed by wicked violence.' *ὤς*, 'would that;' Hermann, who denies this use of *ὤς* on Aj. 921 (904), translates by *quemadmodum*.

l. 127. *εἰ... αἰδάν*. Cp. Tr. 809 *εἰ θέμις δ', ἐπεύχομαι*. The gods of the Greeks were severe and jealous deities (Od. 5. 118), whose anger might be roused by any thoughtless or presumptuous word (*infra* l. 570, Aj. 777).

l. 130. *παραμύθιον* is acc. in apposition to the verbal notion; such at least seems the correct view, judging from the analogy of passages like Aesch. Ag. 225 ff. *ἔτλα δ' οὖν | θυτῆρ γενέσθαι θυγατρός, γυναικοποιῶν πολέμων ἀρωγάν*.

1. 132. οὐδ'. The δέ has a strongly adversative force as in Aj. 629 οὐδ' οἰκτρὸν γόνον ὄρνιθος.

1. 134. 'Ye who in everything make a sweet response to my love.' παντοία φιλότης is an affection which shows itself in everything, and such is the affection between Electra and the Chorus; she never appeals to them in vain; they answer with love for love.

1. 137. ἐξ 'Αἰδᾶ with ἀνστάσεις (= ἀναστήσεις). The expression is condensed = τὸν ἐν 'Αἰδᾷ. ἐξ 'Αἰδᾷ. Cp. Thuc. 1. 18. τύραννοι .. οἱ ἐκ τῆς ἄλλης 'Ελλάδος .. κατελύθησαν.

1. 139. The text is doubtful owing to the metre (γόοις corresponds to τάκεις), but Hermann's correction, πατέρ' ἄν | στάσεις οὔτε γόοισιν, οὔτ' ἄνταις, which Dindorf adopts, can hardly be admitted upon the authority adduced for ἄνταις.

1. 140. ἀπὸ τῶν μετρίων, 'leaving moderation behind.' Cp. infra 1. 1127 ἀπ' ἐλπίδων, Aj. 1083 ἐξ οὐρίων δραμούσαν.

1. 141. διόλλυσθαι, 'goest wildly on towards ruin.' Cp. Thuc. 3. 40 ἐπεξέρχονται καὶ διόλλυνται.

1. 142. ἐν οἷς refers vaguely to what has gone before, 'in which course.' With the context cp. infra 1. 230 τάδε γὰρ πάντα κεκλήσεται.

11. 145 ff. The thought of the stanza is, 'It is folly to cease lamenting a dead parent; I love the bird whose sorrow is eternal; thou, ever weeping Niobe, art my goddess.' Cp. infra 11. 242 ff. The use of the masc. in νήπιος δε, and of the plur. in γονέων, makes the sentiment quite general; Electra expresses her private feeling in ἐμέ γε κ. τ. λ.

1. 147. ἐμέ γ' .. ἄραρεν φρένας. For the acc. cp. Aj. 136 σὲ μὲν εὖ πρᾶσσοντ' ἐπιχαίρω. φρένας is added in further definition of ἐμέ, cp. supra 1. 99, O. C. 113, Aj. 1062, 3, Od. 1. 64. The Scholiast remarks that the swallow is the messenger of Zeus, because she is the harbinger of spring. But (1) it is not certain that the swallow is meant, and (2) such a reference would be out of place here. The nightingale is the bird of sorrow (οἰκτρά Aj. 629, πάνδυρος El. 1077); and birds were regarded as the messengers of Zeus to men (Il. 24. 296). Electra at least feels that this 'Creature of a fiery heart' is divinely inspired. (Cp. Aesch. Ag. 1145.)

1. 150. ἔγωγε, 'I, at any rate,' whatever others may do. With the position of σὲ δ' after the vocative cp. Aesch. P. V. 3 Ἥφαιστε, σοὶ δὲ χρὴ κ. τ. λ.

1. 151. On ὅστε and its use in Attic Greek Hermann has a note on O. T. 694. Here the addition of τε gives a causal force to the relative, and we might use γε in the place of τε, with little difference of meaning, except that γε is more restrictive, less general, than τε.

1. 152. αἰαῖ. The interjection is best taken διὰ μέσου, though some commentators have connected it with δακρύεις ('weepest, alas!') as expressing the actual language of the lament.

ll. 153 ff. 'Whatever be your woe, you do not suffer more than others.' The Chorus speak of the cause of Electra's sorrow in vague terms.

l. 156. *ἀπόθεν*, 'from the same source.' Cp. *δμομήτριος*.

l. 157. *ὅσα Χρυσόθεμις ζῶει*, 'like the happy Chrysothemis.' *ὅσα* is equivalent to an adverb, and *ζῶει* includes the idea of joyous existence (L. and S. s. v. II). Iphianassa is not Iphigeneia (as in Lucretius i. 85), for Sophocles adopts the story of the death of Iphigeneia, infra ll. 530, 1. In ll. 9. 145 Agamemnon speaks of his three daughters, Chrysothemis, Laodice, and Iphianassa. Electra is not mentioned in Homer.

l. 159. *ἀχέων* is gen. plur. with *κρυπτῇ*, 'in a life hidden away from sorrow.' Cp. Aesch. Suppl. 296 *κρυπτῇ Ἥρας*. So at least Electra seems to understand the words, though she speaks in a different tone, infra l. 601. The Chorus contrast the excessive grief of Electra first with the comfortable life of her sisters, and then with the calm youth of Orestes, who is far from harm, and will one day return in triumph.

l. 162. *εὐπατρίδαν*, 'as the son of a noble sire.' Cp. infra l. 858.

l. 163. *βήματι* is causal, i.e. it has the meaning of the first aor. of *βαίνω* = 'speeding forth.' The use is curious, but cp. *ὄμμα*, 'an eye,' i.e. that with which we see, as well as 'a sight;' in *κλέμμα* also the active meaning is still felt.

l. 165. *οἰχνῶ*, 'I pace;' cp. Aj. 564 *τηλαπῶς οἰχνεῖ*.

l. 167. *τὸν ἀνήνυτον | οἶτον*, 'this endless doom.' Electra is convinced of the hopelessness of her case; her doom is not *ἀνήνυτος* merely, but *δ ἀνήνυτος* = stamped and marked off as endless.

l. 169. *ὦν .. ἐδάη*, i.e. the wrongs he has suffered, and the messages I have sent bidding him come. This is better than to suppose that *ἐδάη* refers to the instructions of the *παιδαγωγός*, for these would not be so vividly present to the mind of Electra as her own messages.

l. 170. 'Which of my messages goes not forth without result?' The words refer to *ὦν τ' ἐδάη*.

l. 173. *μοι* is an 'ethic' dative.

l. 174. *οὐρανῷ*. Dative of place with *μέγας*, 'mighty in heaven.' Cp. infra l. 313, Tr. 564 *ἡνίκ' ἦν μέσῳ πύρρῳ*.

l. 176. *τόν* is possessive 'thy.'

l. 177. *οἷς* is masculine. With *ἐπιλάθου* supply *αὐτῶν*.

l. 179. 'Time is a facile god,' i.e. makes even a difficult thing easy of attainment. Cp. O. C. 609 *δ παγκρατὴς χρόνος*.

l. 181. *βοῦνομον .. ἀκτάν*. The words are in apposition to *τὰν Κρίσαν* (which is perhaps really an epithet of *γῆν* or *χώραν*). The 'Crisaeian plain' in the time of Sophocles was consecrated land and, therefore, could not be tilled (Dem. de Corona, p. 277); but it is doubtful whether *βοῦνομον* refers to this, especially as, apparently, even oxen were not allowed to pasture in the sacred district (Dem. loc. cit.).

1. 183. ἀπερίτροπος, 'non redux,' Hermann, who remarks that the word also conveys the idea of negligence, and can therefore be applied in a slightly different sense in the next line.

1. 184. ὁ παρὰ .. ἀνάσσων. Agamemnon is meant, and not Hades. For the language cp. infra l. 841 πᾶμψυχος ἀνάσσει, and Aesch. Cho. 355 κατὰ χθονὸς ἐμπρέπων σεμνότητιμος ἀνάκτωρ πρόπολός τε τῶν μεγίστων χθόνιαν ἐκεῖ τυράννων.

1. 185. ὁ πολλὸς .. βίωτος, 'the great part' (as opposed to the small); so ὁ μακρὸς χρόνος. Of Electra's life, hitherto, the greater part has been passed in sorrow. ἀπολέλοιπεν, 'has abandoned me,' 'left me behind;' βίωτος is personified as in O. T. 612 τὸν παρ' αὐτῷ βίωτον.

1. 186. ἀνέλπιστος, 'without hope.' Electra could have no hope till Orestes was grown up to youth.

1. 189. 'Like some despised alien;' ἔποικος is an alien in reference to the house or country in which he is settled, ἀποικος in reference to the house which he has left; ἔποικος therefore conveys the idea of a stranger and intruder.

1. 190. οἰκονομῶ, 'serve.' Electra is made to wait upon the chamber of her father.

1. 191. σὺν στολῇ. For the preposition cp. O. C. 1258 ἐσθῆτι σὺν τοιᾷδε κ. τ. λ.

1. 192. 'And I stand at a meagre table,' i. e. to the scantiness of her food is added the discomfort of the way in which she takes it; she is not allowed a κλίνη. Cp. infra ll. 361, 2, and Pind. Ol. 1. 65, Od. 20. 259 διφρὸν δεικέλιον καταθεῖς ὀλίγην τε τράπεζαν.

ll. 193 ff. The connection is not very easy to follow. The unhappiness of Electra's position in her father's house brings to mind the absence of the father, and the circumstances of his death. αὐδὰ is generally taken to mean a vague rumour like the πολύστονος φάτις of Aesch. Eum. 380, or the shriek of Agamemnon. But it may refer to Electra, who, knowing the relations of Clytemnestra and Aegisthus, lamented at her father's return, and of course at his death; cp. Aesch. Pers. 935. So the Scholiast takes the passage; Hermann interprets αὐδὰ of the cry of the people. νόστοις, dat. of the occasion, or ἐν may be supplied from the next clause. For the plur. cp. Aj. 900 ὅμοι ἐμῶν νόστον. See on l. 203.

1. 195. The MSS. have σοι, which is dat. ethic. with reference to Electra. Herm. conjectures οἱ, see preceding note.

1. 196. γενύων. Cp. Phil. 1204, 5 ξίφος, εἰ ποθεν, | ἢ γένυν, ἢ βελάν τι, προπέμψατε. For the plur. cp. Aj. 231 κελαινοῖς ξίφεσι.

1. 198. δεινὰν—μορφάν. For a moment the Chorus have before them the dreadful vision of Clytemnestra, axe in hand, striking down her husband with the help of Aegisthus. It is treachery and lust which have transformed her from herself into that shape, and, therefore, these are

spoken of as the parents of it. Then the Chorus asks whether it really was Clytemnestra, and not some supernatural power who did the deed in her shape. Cp. Clytemnestra's language in Aesch. Ag. 1500 ff. *φανταζόμενος δὲ γυναῖκί νεκροῦ | τοῦδ' ὁ παλαιὸς δριμύς ἀλάστορ | 'Ατρείως χαλεποῦ θουατῆρος | τὸν δ' ἀπέτισεν | τέλειον νεκροῖς ἐπιθύσας.*

1. 201. Two modes of expression are here combined; (1) 'day hated more than all,' (2) 'day hated most of all;—'most hateful beyond any other.' The particle *δή* intensifies the force of the superlative.

1. 203. In the *Odyssey*, Agamemnon is slain at a banquet; in Aeschylus he is killed by Clytemnestra alone, in the bath, when she has covered him and in a manner fettered him with a robe. Sophocles speaks of *δείπνων* here, and supra l. 194 of *κοίταις*. Perhaps *κοίται* may be regarded as synonymous with *κλίνη*—the word being chosen (and used in the plural) to signify 'rest' or 'resting-place' generally.

1. 205. *τούς* is = the relative, and refers to *δείπνα*, though it takes the gender of *θανάτους*. The banquet is, in fact, identified with the murder. 'At which my father found cruel slaughter at the hands of two, hands which took my life by treachery,' etc. In *εἶλον* .. *πρόδοτον* there seems to be a metaphor borrowed from a city betrayed to an enemy. For *θανάτους* in the plur. cp. O. T. 497.

1. 209. *οἷς* is masc. as referring to the owners of the hands.

1. 210. For the alliteration cp. Aj. 866 *πόνος πόνῳ πόνον φέρει*.

1. 211. *ἀγλαίας* is gen. sing. The word denotes the glory and splendour which attend wealth and position. Cp. Od. 17. 244 *τῷ κέ τοι ἀγλαίας ἔε διασκεδάσειεν ἀπάσας τὰς νῦν ὑβρίζων φορέεις. ἀποναίατο*. Ionic 3rd plur., cp. O. T. 1274.

1. 213. *γνώμην ἴσχειν* is to have discernment = 'to perceive;' cp. infra l. 551 *γνώμην δικαίαν σχοῦσα* = 'when you can see things in a right light.'

1. 214. *ἐξ οἶων*, i. e. *ἐξ οἶων τρόπων*, in consequence of what behaviour.

1. 215. *οἰκείας εἰς ἄτας*, 'into woes of your own making;' cp. Aj. 260 *οἰκεία πάθη*.

1. 218. *σὴ δυσθύμῃ* .. *ψυχῇ*, 'by thy melancholy spirit.' Cp. Hamlet 1. 2 'Good Hamlet, cast thy nighted colour off, | And let thine eye look like a friend on Denmark.'

1. 219. *πολέμους* are contentions with Aegisthus and Clytemnestra.

1. 220. *ἔριστά* is predicative, but we must supply some word of cognate meaning with *τὰ δὲ τοῖς δυνάτοισι*, e. g. *πολεμοῦμενα*, 'in battles with the powerful one cannot contend so as to come near them.' Cp. Ant. 873, 4 *κράτος δ', ὅταν κράτος μέλει, | παραβατὸν οὐδαμῇ πέλει*.

1. 221. *ἤναγκάσθην*, 'I was driven to this strife.' The aorist goes back to the time when the contentions first began.

1. 224. *ταύτας ἄτας*, 'this wildness.' In Sophocles *ἄτη* is no longer an irresistible impulse leading men to ruin; the supernatural meaning

conveyed by the word in Homer and Aeschylus is gone, and it means no more than an action which causes misery, as here, or the misery so caused, as in *infra* l. 235.

l. 226. *τίνι*; 'At whose lips?' Cp. *Aj.* 722 *κυδάζεται τοῖς πᾶσιν Ἀργείοις ὁμοῦ*, and *Aesch. Cho.* 762 *ἐξεδεξάμην πατρί*.

l. 227. *πρόσφορον* and *καίρια* are used relatively to each other. 'From what person, who knew the right thing to say, should I hear a good word?'

l. 230. 'My sorrows shall be known as past remedy;' *κεκλήσεται* is a stronger expression for *ἔσται*, 'shall be, and shall be known to be;' cp. *infra* l. 366 *καλοῦ τῆς μητρὸς*, 970 *ἐλευθέρα καλεῖ τὸ λοιπόν*.

l. 231. *ἐκ καμάτων ἀποπαύσομαι*. For the slight pleonasm cp. *Ant.* 150 *ἐκ μὲν δὴ πολέμων τῶν νῦν θέσθε λησμοσύναν*.

l. 232. *ἀνὰριθμος θρήνων*. For the gen. cp. *O. T.* 179 *ὅν πόλις ἀνὰριθμος ὀλλυται*.

l. 235. *ἄταν ἄταις*, 'woe upon woes.' The dative is used of that to which something is added, as in *Aj.* 866 *πόνος πόνῳ πόνον φέρει*, *O. T.* 175 *ἄλλον δ' ἂν ἄλλῳ κ.τ.λ.*

l. 236. For *καί* with a question, implying an objection, cp. *O. T.* 976 *καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὀκνεῖν με δεῖ*; *Aj.* 462. The expression must be carefully distinguished from the interrog. followed by *καί*, which generally asks for additional information (*infra* l. 385). *ἔφν*. The aorist is used, like *ἦν*, with an appeal to experience, cp. *infra* l. 238 *ἔβλαστε. φέρε*. Cp. *Aesch. P. V.* 545 *φέρ' ὅπως δ'χαρις χάρις, ὦ φίλος· εἰπέ, ποῦ τις ἀλκά*;

l. 239. *τούτοις*, i. e. those who are wont to neglect the dead. Cp. *Hdt.* 9. 79 *μήτε Αἰγινήτησι ἄδοιμι μήτε τοῖσι ταῦτα ἀρέσκειται*.

l. 240. 'Nor; if I fall in with any good, may I dwell with it in peace.' For the construction cp. *infra* l. 1040 *ᾧ σὺ πρόσκεισαι κακῷ*.

l. 241. *γονέων*, plur. for sing. Cp. *infra* l. 1233 *γοναὶ σωμάτων ἐμοὶ φιλάτων*, *O. T.* 1007. The genitive depends on the privative notion contained in *ἐκτίμους*, cp. *supra* l. 36.

l. 242. *ἐκτίμους* = *ἔξω τοῦ τιμᾶν* is proleptic,—'so as to dishonour, or cease honouring.'

l. 244. *γᾶ*, 'earth,' and nothing more. Cp. *Eur. Frag.* 536 (N.) *καθ'ανὼν δὲ πᾶς ἀνὴρ γῇ καὶ σκιά*. Theognis 878 *ἐγὼ δὲ θανὼν γαῖα μέλαινα ἔσομαι. οὐδέν* (not *μηδέν*) is used because the word is not a part of the hypothesis.

l. 249. The apodosis begins with this line. For *ἔρροι* cp. *O. T.* 910 *ἔρρει τὰ θεῖα* in a similar context.

ll. 251 ff. 'I have your interests and my own at heart in what I say; still, if my counsel seems unwise, lead the way and I will follow.' Three lines are here allotted to the Chorus, as *infra* l. 1171 and *Aj.* 784.

l. 252. ἦλθον, sc. ἔξω τῶν θυρῶν, cp. Ant. 18.

l. 255. πολλοῖσι θρήνοις, 'by reason of my many lamentations.' Cp. Ant. 691 λόγοις τοιούτοις οἷς σύ κ.τ.λ.

l. 258. πατρῶα πῆματα, 'the evils of her father's house.' It is on Agamemnon's account that Electra chiefly grieves.

l. 261. τὰ μητρός, 'my relations towards my mother.' Cp. Aj. 547 τὰ πατρός.

l. 263. The line is crowded with articles, which add stress to each word, 'these halls of mine,' (as the daughter of the house) 'those murderers,' 'my father.'

l. 264. ἐκ τῶνδ' ἀρχομαι. Sophocles delights to use this preposition in the place of the more prosaic ἐν. Cp. Aj. 1241 ἐκ Τεύκρου, Ant. 63, infra l. 526 ὡς ἐξ ἐμοῦ τέθνηκεν.

l. 265. λαβεῖν may be the infinitive after πέλει, as in Ant. 478 οὐ γὰρ ἐκπέλει | φρονεῖν μέγ' ὅστις δοῦλος ἐστι τῶν πέλας—but it is easier to make it, with τὸ τητᾶσθαι, the subject to πέλει. For the somewhat rare omission of the article cp. Thuc. 3. 38 ἀμύνασθαι δὲ τῷ παθεῖν ὅτι ἐγγυτάτω κείμενον.

l. 267. ἴσω .. εἰσίδω. Similar combinations of the simple and compound word, with little, if any, difference of meaning, are found, e. g. O. T. 133 ἐπαφίαις .. ἀφίαις, O. C. 1704 ἐπραξεν .. ἐξέπραξεν, Ant. 898 φίλη .. προσφίλη, Phil. 329 ἐξερῶ .. ἐρῶ, infra l. 671.

l. 269. ταυτά, 'the very same,' οὐχ ὅμοια βασιλικά, ἀλλὰ τὰ ἐκείνων (Schol.). παρεστίους .. ἐνθα, 'at the hearth (of the house) in which;' the words are not to be taken as referring to the exact locality of the murder.

l. 272. ἡμῖν. Cp. infra l. 357 σὺ δ' ἡμῖν ἡ μισοῦσα κ.τ.λ.

l. 273. εἰ χρεῶν, 'if it is fitting,' O. C. 268 εἰ σοι τὰ μητρός καὶ πατρός χρεῖη λέγειν.

l. 275. τλήμων. Cp. O. T. 1175 τεκοῦσα τλήμαν, 'abandoned,' as τάλανη in 273. Cp. Aj. 954 and note, supra l. 121.

l. 277. ἐγγελῶσα τοῖς ποιουμένοις, 'exulting in her actions.' The more usual compound would be ἐπεγγελῶσα, but cp. Ant. 483 τούτοις ἐπανχεῖν καὶ δεδρακυῖαν γελᾶν.

l. 278. The Scholiast remarks, τὸ εὐροῦσα τὸν πόθον καὶ τὴν ἐπιθυμίαν τῆς γυναίκος σημαίνει. An ancient authority, probably identifying this with some local festival, fixed the 13th Gamelion as the day. (This would nearly correspond with our New Year's day.)

l. 280. ἴσθησι is causative, 'causes to be set up.' Cp. Aesch. Ag. 23 χορῶν κατάστασιν | πολλῶν.

l. 281. ἔμην' ἱερά. This appears to mean 'a festival occurring each month.' Such an interpretation is against the authority mentioned above, who evidently regarded the festival as occurring once a year

only, nor is it in itself very probable from the context (*εὐρούσα*). But as *ἐμνηνα* can hardly admit of any other interpretation, we must suppose a monthly festival to be meant; the frequent recurrence marks the desire of Clytemnestra to appease the *θεοὶ σωτήριοι*, and adds to the vexation of Electra. Cp. Od. 3. 273. The *πανήγυρις* with dancing may have been annual, and there may also have been monthly sacrifices.

1. 283. *πατρός* is to be taken with *δαῖτ'*, but *ἱερανομασμένην* stands in close connection; cp. O. C. 107, 8 *ἵτ' ὃ μεγίστης Παλλάδος καλούμεναι* | *πασῶν Ἀθῆναι τιμωτάτη πόλις*. The festival was named after Agamemnon.

1. 285. For *αὐτήν* = *ἐμαντήν* cp. O. T. 137, 8 *ὑπὲρ γὰρ οὐχὶ τῶν ἀποτέρων φίλων* | *ἀλλ' αὐτὸς αὐτοῦ τοῦτ' ἀποσκεδῶ μύσος*.

1. 286. *ἡδονὴν φέρει*, sc. *τοῦ κλαίειν*, 'has' (lit. 'bears') 'pleasure in weeping.' The delight and satisfaction in weeping are characteristic of Greek feeling; cp. Od. 4. 183 *τοῖσι δὲ πᾶσιν ὑφ' ἱμερον ὤρσε γόοιο κ.τ.λ.*, 11. 211, 2 *ὄφρα καὶ εἰν Ἀίδαο φίλας περὶ χεῖρε βαλόντε* | *ἀμφοτέρω κρυεροῖο τεταρπόμεσθα γόοιο*, Aesch. Ag. 442 *δυσδάκρυτον*.

1. 287. *λόγοισι*. *οὐ πρέξεισι* Schol. It means rather, 'in outward esteem.'

1. 289. For *μίσημα* ('abomination') cp. Ant. 756 *γυναικὸς ὧν δούλευμα*. There is similar use of the abstract for the concrete in Romeo and Juliet, Act 3, Sc. 5 'Ancient damnation,' (of the nurse).

1. 290. Cp. Hamlet, Act 1, Sc. 2 'Ay—, Madam, it is common. If it be, | why seems it so particular to thee?'

1. 292. *οἱ κάτω θεοί* are those who have to do with sorrow and vengeance. Ant. 451 *οὐδ' ἡ ξύνοικος τῶν κάτω θεῶν Δίκη*, supra ll. 110 ff.

1. 294. *τηνικαῦτα δ'*. For *δέ* in apodosis cp. O. T. 1267 *δεινὰ δ' ἦν τάνθενδ' ὄραν*.

1. 295. *τῶνδ'*, i.e. of the evils arising from the possible return of Orestes.

1. 297. *ὑπεξέθου*, 'had him placed out of my reach.' Causative middle.

1. 299. *ὕλακτεῖ*, 'howls,' 'screams.' Cp. Eur. Alc. 760 *ἄμουσ' ὕλακτῶν*. *σὺν δ' ἐποτρύνει*. For the adverbial preposition cp. Aj. 1288 *σὺν δ' ἐγὼ παρών*.

1. 300. *αὐτῇ* is either (1) dat. of indirect reference with the whole sentence and especially with *ὁ κλεινὸς νύμφιος*, 'her famous bridegroom' is there abetting her,' or (2) with *ταῦτά*, 'urges the same course with her.'

1. 301. *ἀναλκίς* is an epithet applied to Aegisthus in Od. 3. 310. For the addition of the adverbial *πάντα* cp. infra l. 1326 *ὃ πλεῖστα μῶροι*, O. T. 1198 *τοῦ πάντ' εὐδαίμονος ὄλβου*. *ἡ πᾶσα βλάβη*. The phrase occurs again, Phil. 622 *κινὸς ἡ πᾶσα βλάβη*. It may be = *ὡς ὡς βλάβη*, or *ὡς πᾶσα ὧν βλάβη*. 'Nothing but harm' or 'every harm.'

The analogy of $\delta \pi\acute{\alpha}\nu\tau'$ (rather than $\pi\acute{\alpha}\varsigma$) $\delta\upsilon\alpha\lambda\kappa\iota\varsigma$ is in favour of the latter. — Though here $\beta\lambda$ makes position even with the final vowel of the preceding word, in *infra* l. 440 the combination, contrary to the common use, does not make position even in the same word.

l. 302. $\tau\acute{\alpha}\varsigma \mu\acute{\alpha}\chi\alpha\varsigma$, 'his battles,' i. e. whatever battles he does undertake. The reference is, apparently, to the continual strife of Electra and Aegisthus, though the preposition $\sigma\acute{\iota}\nu$ is ambiguous.

ll. 305, 6. $\tau\acute{\alpha}\varsigma \omicron\upsilon\varsigma\alpha\varsigma \tau\acute{\epsilon} \mu\omicron\upsilon | \kappa\alpha\iota \tau\acute{\alpha}\varsigma \acute{\alpha}\pi\omicron\upsilon\sigma\alpha\varsigma \epsilon\lambda\pi\acute{\iota}\delta\alpha\varsigma$. These words are usually explained as = 'my hopes of every kind,' i. e. 'the hopes I had, and those I had not,' as in *Ant.* 1109 $\acute{\alpha}\lambda' \tau' \acute{\omicron}\nu\tau\epsilon\varsigma \acute{\alpha}\lambda' \acute{\alpha}\pi\omicron\acute{\nu}\nu\tau\epsilon\varsigma$ ($\delta\pi\acute{\alpha}\sigma\alpha\iota$) are slaves of every kind. But if $\mu\epsilon\sigma\acute{\omicron}\mu\phi\alpha\lambda\alpha \gamma\acute{\alpha}\varsigma \mu\alpha\nu\tau\epsilon\acute{\iota}\alpha$ (*O. T.* 480) are oracles from the centre of the earth, $\acute{\alpha}\pi\omicron\upsilon\sigma\alpha\iota \epsilon\lambda\pi\acute{\iota}\delta\epsilon\iota\varsigma$ may be 'hopes of the absent,' with reference to Orestes. Cp. also *Thuc.* 7. 14 $\tau\acute{\alpha} \tau' \acute{\omicron}\nu\tau\alpha \kappa\alpha\iota \acute{\alpha}\pi\alpha\nu\alpha\lambda\iota\sigma\kappa\acute{\omicron}\mu\epsilon\nu\alpha$.

l. 307. $\sigma\omega\phi\rho\omicron\nu\epsilon\acute{\iota}\nu \dots \epsilon\upsilon\sigma\epsilon\beta\epsilon\acute{\iota}\nu$. Electra cannot control her feelings, ($\sigma\omega\phi\rho\omicron\nu\epsilon\acute{\iota}\nu$), nor can she treat her mother as a daughter should ($\epsilon\upsilon\sigma\epsilon\beta\epsilon\acute{\iota}\nu$).

l. 309. $\kappa\alpha\acute{\iota}$ marks the correspondence of the acts and the circumstances.

l. 312. $\eta \kappa\acute{\alpha}\rho\tau\alpha$ is used with a bitter emphasis; cp. *Aesch. Ag.* 1252 $\eta \kappa\acute{\alpha}\rho\tau' \acute{\alpha}\rho' \acute{\alpha}\nu \pi\alpha\rho\epsilon\sigma\kappa\acute{\omicron}\nu\epsilon\iota\varsigma \chi\rho\eta\sigma\mu\acute{\omega}\nu \epsilon\mu\acute{\omega}\nu$.

l. 313. $\nu\acute{\upsilon}\nu \delta' \acute{\alpha}\gamma\rho\acute{\omicron}\iota\sigma\iota \tau\upsilon\gamma\chi\acute{\alpha}\nu\epsilon\iota$. For the omission of $\acute{\omega}\nu$ cp. *supra* l. 46. The dative is locative, as in *Od.* 1. 197 $\kappa\alpha\tau\epsilon\rho\acute{\iota}\kappa\epsilon\tau\alpha\iota \epsilon\upsilon\rho\acute{\epsilon}\iota \pi\acute{\omicron}\nu\tau\eta$.

l. 314. $\eta \delta\acute{\alpha}\nu \epsilon\gamma\acute{\omega}$. $\delta\acute{\alpha}\nu = \delta\eta \acute{\alpha}\nu$, is the reading of the first hand of the best MS, and in spite of the somewhat unusual crasis there seems to be no reason to read $\kappa\alpha\acute{\iota}$.

l. 316. In this line we are met by the difficulty whether $\tau\acute{\iota}\varsigma$, $\tau\acute{\iota}$ can be used as = $\delta\sigma\tau\iota\varsigma \delta$, $\tau\iota$ except in indirect questions. Similar passages in *Sophocles* are (1) *infra* l. 1176 $\tau\acute{\iota} \delta' \epsilon\sigma\chi\epsilon\varsigma \acute{\alpha}\lambda\gamma\omicron\varsigma \pi\rho\acute{\omicron}\varsigma \tau\acute{\iota} \tau\omicron\upsilon\tau' \epsilon\acute{\iota}\pi\omega\nu \kappa\upsilon\rho\epsilon\acute{\iota}\varsigma$; (2) *O. T.* 1144 $\tau\acute{\iota} \delta' \epsilon\sigma\tau\iota \pi\rho\acute{\omicron}\varsigma \tau\acute{\iota} \tau\omicron\upsilon\tau\omicron \tau\omicron\upsilon\tau\omicron\varsigma \iota\sigma\tau\omicron\rho\epsilon\acute{\iota}\varsigma$; (3) *Tr.* 339 $\tau\acute{\iota} \delta' \epsilon\sigma\tau\iota \tau\omicron\upsilon \mu\epsilon \tau\acute{\eta}\nu\delta' \epsilon\acute{\varphi}\acute{\iota}\sigma\tau\alpha\sigma\alpha\iota \beta\acute{\alpha}\sigma\iota\nu$; In all these, as in the present line, some editors have commenced an independent interrogative with $\pi\rho\acute{\omicron}\varsigma \tau\acute{\iota}, \tau\omicron\upsilon$. In Latin and in English the interrogative and the relative pronouns are connected, and, in consequence, this difficulty is not felt. On the whole it seems best to suppose that, in Greek, also, the interrogative was by a rare use allowed to pass into the relative; this explanation suits (1) and (3) and the present passage better than the independent interrogative, and in *O. C.* 48 an inconvenient ellipse would be avoided by supposing that $\tau\acute{\iota} \delta\rho\acute{\omega}$ is for $\delta \tau\iota \delta\rho\acute{\omega}$.

l. 317. $\tau\omicron\upsilon \kappa\alpha\sigma\iota\gamma\acute{\eta}\nu\tau\omicron\upsilon \tau\acute{\iota} \phi\acute{\eta}\varsigma$; Cp. *Od.* 11. 174 $\epsilon\acute{\iota}\pi\epsilon \delta\acute{\epsilon} \mu\omicron\iota \pi\alpha\tau\rho\acute{\epsilon}\varsigma \tau\epsilon \kappa\alpha\iota \nu\acute{\iota}\omicron\varsigma$.

l. 318. For the participle after $\phi\acute{\eta}\varsigma$ cp. *O. T.* 464 $\epsilon\acute{\iota}\pi\epsilon \dots \tau\epsilon\lambda\epsilon\sigma\alpha\nu\tau\alpha$.

l. 319. $\phi\acute{\alpha}\sigma\kappa\omicron\nu$ is equivalent to the participle of $\phi\eta\mu\acute{\iota}$. When emphatic, as here, it of course points to an assertion as opposed to reality.

l. 323. 'Non possunt haec verba significare, quod volunt interpretes, *alioqui non tam diu vixissem*, sed hoc dicit Electra: *non enim diu viverem*, nempe si ille non veniret.' Hermann. But the suppressed hypothesis is rather to be derived from *πέποιθα*, 'I do trust in him, if I did not, my life would not be a long one.'

l. 324. *δύμων*. The genitive is to be taken partly with *δρῶ*—cp. supra l. 78, and partly with the more remote *φέρουσιν*.

l. 325. *φύσιν*, 'in her birth,' as Aj. 472 *μήτοι φύσιν γ' ἀσπλαγχνος ἐκ κείνου γεγώς*, Tr. 1062 *γυνή δέ, θήλυς οὐσα κοῦκ ἀνδρὸς φύσιν*.

l. 326. In the *Choëphorae* of Aeschylus, Electra and her maidens (who form the Chorus) are the bearers of these libations. This difference in the 'economy' of the two poets is an instance of the way in which Sophocles introduces finer gradations of character. It would have been at once inconsistent and untrue to nature to represent the Electra of Sophocles as consenting to carry such offerings.

l. 328. 'Why thus again making moan at the outlet of the gateway?' Cp. infra ll. 516 ff.

l. 333. *τοῖς παροῦσιν* is neut.; but *αὐτοῖς* in the next line is masc.

l. 336. Observe (1) the use of *δοκεῖν* immediately after *δοκεῖ*, and in a different sense. (2) The independence of the two negatives, *μὴ δοκεῖν δρᾶν* .. *πημαίνειν δὲ μὴ*. For the latter cp. O. C. 277, 8 *καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς μοίραις ποιεῖσθε μηδαμῶς*.

l. 337. *τοιαῦτα δ' ἄλλα*, 'the like course;' the prose expression is *ἕτερα τοιαῦτα*.

l. 339. *ἢ σὺ κρίνεις*, 'as you decide.' There is something like irony in the use of the word *ἐλευθέραν*, as though, in the mind of Chrysothemis, voluntary slavery constituted freedom. Like Ismene, in the *Antigone*, she strives to support herself by the dicta of proverbial wisdom.

l. 342. *τῆς τικτούσης*. *ἡ τίκτουσα* is 'the bearer' as opposed to the begetter; (cp. O. T. 1247, and infra l. 533) but *ἡ τεκοῦσα* is 'the bearer' as opposed to the child, cp. infra l. 1411.

l. 343. *τάμὰ νουθετήματα*, 'your admonishings of me.' The possessive here denotes the object, as e. g. in O. T. 969 *τάμψι πόθῳ* etc.

l. 344. *κείνης διδακτά*, 'are learnt from her.' The verbal is derived from the middle, and the gen. is used as with *μαθεῖν*, e. g. O. T. 545.

ll. 345 ff. 'Choose one reputation out of two, either to be of weak discourse, or, being sound in reason, to be oblivious of your friends.' *ἔπειτα*, 'in that case.' Chrysothemis is the daughter of Agamemnon but takes her part from Clytemnestra; Electra compels her to see the inconsistency of such conduct; one or the other must be sacrificed.

l. 349. *τιμωρουμένης*. The middle is here used for the more usual active, perhaps because Electra, in avenging her father, satisfies her

own feeling; cp. *infra* l. 399 *πessóμeθ'*, *εἰ χρή, πατρὶ τιμωρούμενοι*. Conversely the active is used for the middle in O. T. 107, 140.

l. 352. *ἐπεὶ δίδασκον*. For this use of *ἐπεὶ* cp. O. C. 969, O. T. 390, and for the general turn of the expression cp. *infra* l. 563 *ἐροῦ δὲ . . ἡ γὰρ φράσω*.

l. 354. οὐ ζῶ; *κακῶς μὲν*. Cp. Phil. 1043 *ὡς ζῶ μὲν οἰκτρῶς*. *ἐπαρκοῦντως* expresses a bare sufficiency; there is less authority for *ἀπαρκοῦντως*.

ll. 355, 6. *ὥστε τῷ τεθνηκότι κ. τ. λ.*, 'so that by my actions I render honour to the dead, if in the grave there is any feeling of kindness done.' The Greeks, even when they admitted the existence of the dead as spirits, seem to have doubted the power of those on earth to reach and touch them. Cp. Aeschin. in Timarch. § 14 *τελευτήσαντα δὲ αὐτόν, ἥνικα δὲ μὲν εὐεργετούμενος οὐκέτι αἰσθάνεται ὧν εἰδὸς πάσχει*, Lycurg. in Leocr. § 140 *εἰ τις ἄρα ἔστιν αἰσθησι τοῖς ἐκεῖ περὶ τῶν ἐνθάδε γιγνομένων*, Aesch. Cho. 517 *θανόντι δ' οὐ φρονούντι δειλαία χάρις*.

l. 360. *ἐφ' οἷσι νῦν χλιδῆς*. There is a scornful allusion to the handsome dress of Chrysothemis as compared with the mean attire of Electra. Cp. *infra* l. 451. A similar contrast will be found between Antigone (fasting, sunburnt, and barefoot) and Ismene (mounted on a mule, with a shady hat, and attended) in the O. C. 311 ff.

l. 363. *τούμῃ μὴ *λυποῦν*, 'let only such things minister to me as do not vex my heart.' It seems necessary to read **λυποῦν* for *λυπεῖν*, because in *τούμῃ μὴ λυπεῖν*, *ἐμέ* must be taken as = *ἐμαντήν*, and this use, though supported by Eur. I. A. 677, Cycl. 340, is rare, and also because Electra cannot be said not to 'vex herself,' and *λυπεῖν* can hardly be = 'do no violence to my own feelings.' For *βόσκημα* cp. Aesch. S. c. T. 244, Cho. 26.

l. 364. *τιμῆς*, i. e. the position you enjoy in the house.

l. 367. *τῆς μητρός*, i. e. acknowledge publicly that Agamemnon has no part in you.

l. 368. Electra ends, as she began, with showing that it is impossible for her sister to remain neutral. This unswerving justice, which will have nothing to do with the compromises so useful in smoothing the course of ordinary life, is one great ethical element in the Electra. Such justice is hardly consonant with the gentleness which modern sentiment requires from women, but to the Greeks justice was *παῖς παρθένος Διός*, and the Erinyes are *αἰεὶ παρθένοι*.

l. 369. *πρὸς ὀργήν*, 'angrily.'

l. 373. Chrysothemis, who adopts an injured tone, is injured to her sister's violence, and would not for her own part have called attention to it, only that it may bring Electra into trouble. It is in compassion that she tells what she has to say. Such are her excuses to herself.

l. 376. *εἰ γὰρ τῶνδ' ἐμὸι*. Elmsley held this to be a violation of the cretic, and proposed to read *δέ* for *γάρ*. But this is not required, because *γάρ* is a monosyllable. We find *σοῦν οὐδένα* Ant. 68; *τοῦδ', ἣν δέ του* O. C. 505; *τῷ τοῦτ' ἤρεσεν* infra l. 409; and even *κάνει τῆς ἐμῆς* O. C. 664; *ἡγεῖτ' οἰκόθεν* Aj. 1101; *σήμαιν' εἴτ' ἔχει* Phil. 22.

l. 379. For *εἰ* with the subj. cp. O. T. 874; Ant. 710.

l. 380. For *ἔνθα μή* cp. O. T. 1412; infra l. 436, etc.

l. 382. *ὑμνήσεις κακά*, 'drone out your miserable strain.' Chrysothemis is irritated by the constant and, in her view, the perverse lamentation of her sister, 'this unprevailing woe.'

l. 384. *ἐν καλῷ*. Cp. O. C. 1575 *ἐν καθαρῷ βῆναι*, Dem. Fals. Leg. § 167 *ἐν ἀσφαλείῃ*.

l. 385. *ἤ.. καὶ βεβούλυνται*, 'have they really determined to—?' *καὶ* after an interrogative particle is used in questions which ask in an interested or indignant tone for further information to confirm what has been said. Cp. infra l. 663, Aj. 44, 48. In Ant. 770 *ἀμφὶ γὰρ αὐτὰ καὶ κατακτείναι νοεῖς*; the interrog. particle is omitted. Here the question is ironical.

l. 389. *ἔλθῃν*, sc. *ἐπαρώμαι*. *τι τῶνδε* = 'this, or any part of it.'

l. 391. *προσώτατ'* is an unusual form for *προσωπτάτω*. Electra now includes her sister among her enemies.

l. 392. *βλου τοῦ παρόντος*, 'your life here.'

l. 393. *ὥστε θαυμάσαι*, cp. infra l. 1407 *ὥστε φρεῖν*.

l. 397. *σὺ ταῦτα θώπην*, 'do you use such flattering terms,' i. e. translate baseness and treachery into submission to the stronger. *οὐκ ἐμὸς τρόπος λέγεις*, 'you do not speak after my ways,' your words do not express my disposition.

l. 399. Cp. supra l. 349. For the idiom which allows the masc. plur. to be used of a woman see the note on O. C. 832.

l. 401. 'Only from the evil can words like these win praise,' i. e. *ταῦτ' ἔπη ἐπαινέσαι ἐστὶ πρὸς κακῶν*. Cp. Aj. 319.

l. 403. *μή ποω κ. τ. λ.* Chrysothemis had reproached her sister as *οὐκ εὖ φρονούσα*. Electra replies that she hopes she is not so lost to reason as to take her sister's view. For *ποω* cp. O. T. 105 and note.

l. 405. *ἔμπυρα* is here used as a general word for funeral offerings, the special meaning being overlooked. *ἔμπυρα* is strictly 'what is placed on the fire,' i. e. burnt offerings; in Ant. 1005 the word is used for divination by means of burnt offerings.

l. 406. *τυμβεύσαι χόας* = *ἐπιτυμβίους χόας δίδοναι*. The epithet applied to *χόας* is embodied in the verb, which thus becomes more graphic. Cp. Tr. 620 *Ἑρμοῦ τήνδε πομπεύω τεχνήν*. Expressions like *γήρας ἄλυτα* = *ἀνευ λυπηροῦ γήρας* are similar.

l. 409. To *πεισθεῖσα* supply *πέμψει σε*, and for the double question cp. O. T. 1155 *ἀντὶ τοῦ; τί προσχρήσαν μαθεῖν*;

l. 411. Electra instinctively connects the nightly apparition with her father; cp. *infra* l. 459.

l. 414. 'I know but little, so that my story can go but a short way.' ἐπὶ σμικρὸν with φράσαι. For κάτωδα, followed by an adverb, cp. O. T. 1134 κάτωδιεν ἦμος.

l. 415. πολλὰ τοι. τοί, as often, introduces a general statement; cp. Aesch. P. V. 275, 6 ταῦτά τοι πλανωμένη | πρὸς ἄλλοι' ἄλλον πημονή προσίζει.

l. 418. ὁμιλῶν. Abstract for concrete. Cp. O. C. 1044 δαίων ἀνδρῶν .. ἐπιστροφαί, Eur. Alc. 606 ἀνδρῶν φεραίων εὐμενῆς παρουσία.

l. 419. ἐφέστιον with πῆξαι = ἐπὶ τῇ ἐστίᾳ πῆξαι. For the sceptre cp. II. 2. 101 ff.

l. 422. ᾗ .. γενέσθαι. For the use of the infinitive in relative clauses cp. Thuc. 5. 63 ἀνευ ὧν μὴ κύριον εἶναι ἀπάγειν στρατιῶν ἐκ τῆς πόλεως (Krüger), and Hdt. *passim*.

l. 424. τοῦ παρόντος, though masc., refers to the female attendant of Clytemnestra, cp. *supra* l. 399 and note, *infra* l. 1105. For the custom of showing dreams to the sun, cp. Eur. I. T. 42, Plaut. Mil. Glor. 394. The participle is in the imperfect tense.

l. 430. Chrysothemis is afraid that Clytemnestra will be driven to some fresh outrage now that she is terrified by this nightly vision. σὺν κακῷ μέτει πάλιν, 'you will come to seek me in a day of evil' (with evil at your side).

l. 433. ἰστάναι has here the sense of the Latin *instituere* = 'to set on foot'; the use is the same in χοροὺς ἰστάναι.

l. 435. πνοαῖσιν. Supply δός or some word of general meaning from κρύψον. For this 'zeugma' cp. *supra* l. 72.

l. 436. ἐνθα μή, cp. *supra* l. 380.

l. 437. 'Let them be kept in store for her against the day of her death.' Though thrown to the winds or poured out upon the earth, the libations will not be lost. Account will be taken of the fact that they were offered, and of the spirit in which the offering was sent. The inconsistency is merely verbal.

l. 439. ἀρχήν, 'to begin with,' 'at all,' = 'omnino,' and used in negative sentences only. Cp. Hdt. 1. 9 etc.

l. 440. πασῶν ἐβλαστε. Cp. *supra* l. 301 and note. On this rare prosody Schndw. observes,—'Dobree proposed ἐβλαστε πασῶν, because βλ usually lengthens the preceding vowel. Cp. however Phil. 1311 ἐξ ἧς ἐβλαστες with O. T. 717, O. C. 972, Frag. (N.) 119, 501, 529. Trag. adesp. 376. Euripides rarely has a short vowel before βλ as Med. 1256, Frag. (N.) 432, 698.' δυσμενεῖς, 'tainted with hatred.'

l. 441. ἐπέστεφε, 'put,' or, 'poured on as a tribute.' Cp. *supra* l. 53, Ant. 431 χοαῖσι τρισπύνδασι τὸν νέκυν στέφει.

l. 442. αὐτῇ, 'at her hand,' cp. supra l. 226.

l. 444. ἔντιμος is explained by ὥστε δυσμενής. Instead of being treated like a friend and honoured with funeral rites, he is treated as an enemy. Cp. the use of ἔντιμος in Ant. 25 τοῖς ἐνερχεν ἔντιμον νεκροῖς.

l. 445. ἐμασχαλίσθη. The object of these mutilations appears to have been the disablement of the dead, who were supposed to continue in the same bodily condition in which they died. Cp. Aesch. Cho. 439. καὶ πῶς λουτροῖσιν κ. τ. λ. Two interpretations have been given of these words; (1) For propitiation she wiped away the stains of blood on his head,—this involves a change of subject: (2) At the purification he wiped away the stains with his head; i. e. he was made to do so, as a passive instrument,—he (i. e. his body) was subjected to this degradation. The metaphorical expression σὴ κεφαλῇ ἀναμάξει (Od. 19. 92, cp. Hdt. 1. 155) may help to illustrate the feeling which these words convey.

l. 449. κρατός is to be taken with τεμούσα, as abl. gen.

l. 450. κάμου ταλαίνης, i. e. and taking this hair of mine. συμκρά i. e. δώρα.

l. 451. ἀλιπαρή is an obscure word. It has been derived from ἀλιπαρεῖν, and translated, 'hair unfit for a suppliant,' and, again, connected with λιπαρός, in spite of the quantity, as 'unkempt,' 'untended' hair. Cp. infra l. 1378. The first derivation has the support of the ordinary rules of Greek derivation; but cp. O. C. 371 ἀλειπτηροῦ, where a somewhat similar difficulty has arisen about the quantity of the compound. Another reading is τήνδε λιπαρῇ τρ.

l. 455. ἐξ ὑπερτέρως χερός. The expression is adverbial = 'with superior might.'

l. 456. ζῶντ' ἐπεμβῆναι ποδί. Commentators have hesitated whether ζῶντ' is for ζῶντα or ζῶντι. The accusative can of course be maintained, but the dative is more simple; cp. O. C. 1436 θανόντ', and note. In Frag. incert. 717 N. we find ζῶντι ποδὶ χρώμενον, ὥς φησι Σοφοκλῆς.

l. 459. 'I think, verily, I think some thought of his too sent:' μέλον is the subject to πέμψαι, the participle being used as an abstract noun and = μέλημά τι μέλον ἐκείνῳ.

l. 461. δμως δέ answers οἶμαι μὲν, and is = whether he did or not.

l. 464. πρὸς εὐσέβειαν. Cp. supra l. 369 πρὸς ὀργήν.

l. 466. τὸ γὰρ δίκαιον κ. τ. λ., 'justice admits no plea for two to contend about it (i. e. 'about a just matter there should be no difference of opinion'), but (it contains a ground) for hastening the doing of it.'

l. 467. τὸ δρᾶν is an accusative, as in O. C. 442. This interpretation seems better than to supply δεῖ with ἐπισπεύδειν from οὐκ ἔχει λόγον in an impersonal sense, for τὸ δίκαιον seems to be the nominative to ἔχει.

l. 468. πειρωμένη. Chrysothemis speaks like a person about to set out on a perilous venture. Cp. l. 471.

ll. 472 ff. The general sense of this chorus is, Justice will come; this dream inspires me with hope. The avenging Erinyes will come, and the guilty shall be slain; this vision cannot fail us. Alas! how long has been the tale of guilt and woe, which had its origin in the death of Myrtilus.

l. 473. *μάντις* .. *γνώμας*. The same words are joined in O. T. 1086, γ *εἴπερ ἐγὼ μάντις εἰμι καὶ κατὰ γνώμαν ἴδρις*. Cp. also O. T. 398, 500.

l. 475. *πρόμαντις*, 'prophetic,' as announcing her coming by dreams.

l. 476. 'Bringing with her righteous deeds of might.' *φέρειν* usually means to bring or take for oneself, not with oneself; cp. *infra* l. 1095.

l. 480. *κλύουσιν*. The acc. is used *κατὰ σύνεσιν* as though with *δφείπει*. Cp. *infra* ll. 556, γ *εἰ δέ μ' ᾤδ' ἀεὶ λόγους | ἐξήρχες κ. τ. λ.* For the metaphor in *ἡδυπνόων* cp. Aesch. Ag. 1180 *λαμπρὸς δ' (δ χρησμός) ἔοικεν ἡλίου πρὸς ἀντολὰς | πνέων ἐσθήειν*, Cho. 34 *ἐξ ὕπνου κότον πνέων*.

l. 484. οὐ .. *ποτέ* is not to be taken strictly of time, but rather = 'in no case.' δ *φύσας κ. τ. λ.*, 'the princely lord of Hellas, whose seed ye are.'

l. 485. 'The biting two-edged bronze, which gave of old the deadly blow.' *χαλκόπλακτος*, 'bronze-smiting;' others translate 'forged of bronze,' but this leaves *-πλακτος* without much force. For *γενῖς* cp. *supra* l. 197 and note. It was customary among the Greeks to pass sentence even on the inanimate instruments of murder; cp. Plato, *Laws*, 9. 873.

l. 486. *αἰσχίσταις ἐν αἰκίαις*, 'by a deed of cruel shame;' cp. *infra* l. 511.

l. 488. 'Yes! the Avenger will come; swift and strong will her coming be, from the darkness of her awful lair. For with shame to bed and bride there came on those who might not be wed a desire and strife for wedlock, even to the shedding of blood.' *πολύπους* .. *πολύχειρ*, 'with abundant might of foot and hand,' not 'with the might of many feet,' etc.

l. 491. *χαλκόπους*, 'unwearied.' Cp. Aesch. Eum. 371 *σφαλερὰ τανυδρόμοις κῶλα*.

l. 495. *πρὸ τῶνδε*, 'wherefore.'

l. 497. *ἀψευγὲς* .. *τέρας*, 'a blameless portent,' i.e. a portent in which there is nothing to wish otherwise than what it is. Cp. Aesch. Ag. 145 *δεξιὰ μὲν κατὰ μομφὰ δὲ φάσματα στρουθῶν*, where the portent is of mixed good and evil. *πέλαν* is fut. inf.

l. 499. *τοῖς* .. *συνδράωσιν*, i.e. Clytemnestra and Aegisthus. *βροτῶν* is 'subjective' genitive. Men have no power of divination in dreams, etc., cp. *supra* l. 250.

l. 501. *εὖ κατασχήσει*, 'shall come home safe to land.' For the metaphor cp. Tr. 826 *καὶ τὰδ' ὁρθῶς | ἔμπεδα κατουρίζει*.

l. 504. *πρόσθεν*, 'at the first.' This race of Pelops, to win Hippodameia, was the *πρωταρχος δτης* of the Pelopidae.

l. 505. *πολύπενος*, 'fruitful in toil,' infra l. 515 the word is passive, 'fraught with toil.'

l. 506. *ἔμολες*. Pelops was a Phrygian. For *αλανής*, 'dreary,' cp. Aj. 672 and note.

l. 509. *ἐκοιμάθη*, 'sank to sleep.' There is contrast drawn between the restless woe of the house of Pelops, and the rest of Myrtilus, from whom the woe arose. Myrtilus had been bribed by Oenomaus, the father of Hippodameia, to loosen the linch-pin in the chariot of Pelops, which in consequence came out during the race. Pelops, in his rage at the treachery, threw Myrtilus into the sea.

l. 511. *αἰκίας*, cp. supra l. 486.

l. 514. *ἐκ τοῦδ'*, 'from that time forth.' For the use of *δε* referring to a time, not actually present, but spoken of at the time in a vivid manner, cp. O. T. 1157 *ἔδωκε, δλέσθαι δ' ὄφελον τῇδ' ἡμέρᾳ*. Some edd. read *οἴκου* for *οἴκου*, in which case *ἔλιπεν ἐκ τοῦδ' οἴκου* is to be compared with Ant. 150.

l. 515. *πολύπενος αἰκία*, 'sorrow and shame.' In ll. 486 and 511 the word *αἰκία* appears to be active, and is used in the 'concrete' plural = 'an outrage,' and this with the added notion of an outrage to the person is the meaning of the word in prose. But here and in O. C. 748 *αἰκία* is passive = the result of outrage, 'misery,' 'disgrace.' For *πολύπενος* cp. supra l. 504. It is characteristic of Sophocles to repeat the word which, more than any other, sums up the burden of the Chorus. Cp. *ἐκτός ἄρας* Ant. 614 and 625.

l. 516. *ἀναιμένη μὲν*. The corresponding *δέ* is to be sought in *νῦν δέ* l. 519, the primary connection of the clauses being, *ἀναιμένη μὲν στρέφει, ἐντρέπει δέ οὐδὲν ἐμοῦ*.

l. 518. *αἰσχύνειν φίλους*, 'shame your friends,' sc. *θυραῖαν γ' οὔσαν*, whatever she may do in the palace.

l. 522. *καὶ τὰ σά*, cp. Aj. 491 *εὖ φρονῶ τὰ σά*.

l. 523. Clytemnestra is not guilty of *ὑβρις*—she is not the first to begin the strife, she merely retaliates when attacked.

l. 525. *οὐδὲν ἄλλο . . ἀέ*. These words, though a parenthesis, have an influence on the construction of the words which follow.

l. 528. *ἡ γὰρ Δίκη*. Clytemnestra does not deny that she slew Agamemnon or even wish to deny it; she maintains that she was only the minister of justice in what she did. Aesch. Ag. 1499 ff.

l. 531. *μόνος Ἑλλήνων*. The words are literally true inasmuch as Agamemnon was the only Greek who sacrificed his daughter; but the meaning is rather—'Of all the Greeks he alone brought himself to slay.' Cp. Ant. 508 *σὺ τοῦτο μόνῃ τῶνδε Καθμείων ἔρας*. Clytemnestra makes no mention of the *φιλόμαχοι βραβεῖς* of Aeschylus.

- l. 533. λύπης is gen. with ἴσον. ἡ τίκτουσα, cp. supra l. 342 and note.
- l. 534. τοῦ χάριν τίνων, 'Out of favour to whom?' lit. 'Paying a favour to whom?' It is, of course, quite possible to take τίνων as gen. plur. of τίς and assume a double interrogative, as in Tr. 707 πόθεν γὰρ... ἀντὶ τοῦ;
- l. 535. πότερον Ἀργείων, sc. ἡ Μενέλεω.
- l. 537. ἀλλά introduces the second alternative suggested by πότερον. ἀντί= 'for the sake of.' Cp. Tr. 707 ἀντὶ τοῦ; O. C. 1326.
- l. 539. πότερον... ἡ... ἡ. A number of impossible excuses are ironically suggested in defence of Agamemnon. διπλοῦ. In Od. 4. 10 ff. Menelaus is represented as having one daughter only by Helen (Hermione), and one son by a slave (Megapenthes), but Hesiod, in a passage quoted by the Scholiast, speaks of two children of Helen and Menelaus, Hermione and Nicostratus.
- l. 541. ἡς. The feminine is used because Helen was more immediately the cause.
- l. 544. πανώλει, 'lost,' i. e. to all sense of right feeling, as in Phil. 1357.
- l. 545. Μενέλεω δ' ἐνὴν, i. e. Μενέλεω δὲ τέκνων πόθος ἐνὴν. For this condensed mode of expression, which is usually found in comparisons, cp. Ant. 74, 5 ἐπεὶ πλείων χρόνος | δὴν δὲ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε, Od. 2. 121, 2 τῶαν οὐ τις ὁμοία νοήματα Πηνελοπείῃ | ᾗδῃ, ib. 4. 279 φανὴν ἴσκουσ' ἀλόχοισιν, etc.
- l. 549. οὖν has its proper force here, and ἐγὼ μὲν is answered by εἰ δὲ σοί, cp. supra l. 459. τοῖς πεπραγμένοις is the dative of the cause, as in Thuc. 3. 98 τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους.
- l. 551. γνώμην δικαίαν σχοῦσα, 'when you have got a just mind,' i. e. a mind that judges rightly. Clytemnestra challenges a reply to her plea, and hints that hitherto Electra's reproaches have been prejudiced. With τοῖς πέλας cp. Ant. 479 ὅστις δούλος ἐστὶ τῶν πέλας.
- l. 552. Cp. supra l. 524. On this occasion Clytemnestra cannot plead that her harsh words are spoken in self-defence.
- l. 555. λέξαιμι' ἂν ὀρθῶς, 'I would give you the true account.'
- l. 556. καὶ μὴν ἐφίημι, 'certainly, I give you permission'—μὴν raising the expectation of something to come. Contrast the phrase with καὶ δὴ λέγω in l. 558,='well, then, as you have given permission, I speak.' λόγους is a better reading than λόγους, and the words λόγους ἐξήρχες form one verbal notion to which με is the accusative. Cp. Aj. 1107 τὰ σέμν' ἐπη | κόλας' ἐκείνου, O. C. 1120 τέκν' εἰ φανέντ' ἀέλπτα μηκύνω λόγον.
- l. 560. εἴτ' οὖν δικαίως εἴτε μή, 'whether justly (as you assert) or not.' This is a slight variation on the usual meaning of εἴτ' οὖν (supra l. 199). It makes a concession in favour of Clytemnestra in so far as

it assumes that Agamemnon may have perished *δικαίως*. Cp. *infra* l. 577 *εἰ δ' οὖν, ἐρῶ γὰρ καὶ τὸ σὸν κ.τ.λ.*

l. 562. Compare the language of the Chorus, *supra* ll. 198 ff.

l. 563. *ἔροῦ δέ*, 'for ask.' For this sense of *δέ* cp. Od. i. 433 *χόλον δ' ἀλλέεινε γυναικός*, *ib.* 6. 6.

l. 564. *ποινῆς* is acc. plur. Cp. Aesch. P. V. 563 *τίνος ἀμπλακίας ποῖνας ἀλέκει*; *τὰ πολλὰ πνεύματ' ἔσχεν Αὐλίδι*. These words have been usually taken to mean 'she checked the many winds (which usually blow) at Aulis,' and in support of this rendering cp. Eur. I. A. 10 *σιγαὶ δ' ἀνέμων τόνδε κατ' Εὐριπον ἔχουσιν*, and *infra* l. 574. But in the account of Aeschylus it is owing to contrary winds, and not to a calm, that the Achaeans were unable to sail. The words *τὰ πολλὰ πνεύματα* would seem to favour this version of the legend. Translate:—'kept those many winds blowing at Aulis.' *ἔσχεν*, 'held the winds in that direction,' as *ἔχω* is used in the Homeric *πόλινδ' ἔχε μώνυχας ἵππους*. Cp. *Il.* 11. 271, 14. 57.

l. 567. *παίζων*, 'taking his pleasure in.' The word neither excludes hunting, nor implies that it was the main object in view.

l. 568. *οὐ κατὰ σφαγῆς κ.τ.λ.*, 'over the slaughter of which he happened to let fall some vainglorious word.' Cp. Eur. Alc. 680 *οὐ βαλὼν οὕτως ἀπεί*, Od. 4. 503 *εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε*.

l. 569. *τυγχάνει βαλὼν* explains and excuses *ἐκκομπάσας*—the word was vainglorious, but dropped in a moment of excitement. Others take *βαλὼν* as = 'on hitting the deer,' or join *τυγχάνει βαλὼν*, 'shot at and hit.'

l. 572. *ἐκθύσσει*. The compound is perhaps chosen on the analogy of *ἐκτίειν*.

l. 575. *βιασθεῖς*, cp. Ant. 66 *ὡς βιάζομαι τάδε*. *πολλὰ κἀντιβᾶς* is equivalent to *καὶ πολλὰ ἀντιβᾶς*. For this order of words cp. Ant. 726 *οἱ τηλικοῖδε καὶ διδαζόμεσθα δὴ κ.τ.λ.*

l. 579. For *οὐνεκα* similarly put out of its place cp. O. T. 857 *ὥστ' οὐχὶ μαντείας γ' ἂν οὔτε τῇδ' ἐγὼ | βλέψαιμ' ἂν οὐνεκ' οὔτε τῇδ' ἂν ἔστερον*. For *νόμῳ* cp. Ant. 914.

l. 580. *δρα .. μὴ .. τίθης*, 'see that you are not setting up.' Cp. *infra* l. 584. The indicative in this construction is used of something which is actually being done, not merely contemplated in the future.

l. 582 *σύ τοι*, 'you' (as every one will allow). *τοι* is frequently used to introduce generally received maxims, but here, as *infra* l. 871, it merely gives emphatic prominence to the word after which it is placed.

l. 584. *σκήψιν οὐκ οὔσαν*, 'a groundless excuse.' When Clytemnestra leans on this support she will find that there is nothing there.

l. 585. *εἰ γὰρ θέλεις*, 'if you will.' Clytemnestra's conduct towards

Aegisthus is a point which she omitted in her plea, and Electra would much like to hear it justified.

l. 588. *πρόσθεν*, 'in time past'; in the next line *πρόσθεν* = 'in the former marriage,' the same word being repeated in a slightly different sense.

l. 589. *εὐσεβείς* | *κάξ* *εὐσεβῶν*, i.e. 'born in honourable wedlock'; cp. Phil. 384 *πρὸς τοῦ κακίστου καὶ κακῶν Ὀδυσσεύς*.

l. 593. *οὐ γὰρ καλόν*. The phrase *οὐ καλόν* conveys strong moral reprobation; cp. Thuc. 3. 55 *προδοῦναι αὐτοὺς οὐκ ἐστὶ ἦν καλόν* (of the Athenians and Plataeans).

l. 596. *πᾶσαν ἡς γλῶσσαν*, 'give full license to thy tongue.' *πᾶσαν* = 'to the full,' both of extent and variety. For the phrase cp. Plato, Laws, 890 D *δεῖ τὸν νομοθέτην, τὸ λεγόμενον, πᾶσαν φωνὴν ἔντα τῷ νόμῳ ἐπικούρον γίγνεσθαι λόγῳ*, and also O. T. 1440. *ὦς* must be taken with *ἡς γλῶσσαν*, = 'say that we.'

l. 597. *καί* introduces Electra's view of the relation between herself and her mother, in which *δέσποτιν* takes the place of *μητέρα*.

l. 601. In δ δ' *ἄλλος* the article is not to be taken with *ἄλλος*, but *Homerice* with *Ὀρέστης* in the next line; cp. Phil. 371 δ δ' *εἶπ' Ὀδυσσεύς*, O. T. 19 and note.

l. 602. *τρίβει*, 'wears away,' like one treading a difficult path.

l. 603. If Electra had been able, she would herself have reared Orestes, and taught him his lesson of vengeance.

l. 605. *τοῦδέ γ' οὐνεκα*, i.e. so far as my wish for vengeance, and conduct in regard to Orestes is concerned.

l. 606. *χρής* = *χρήσεις*, cp. Aj. 1373.

l. 609. *σχεδόν τι*. The words imply a near approach to doing a thing and are ironical; cp. Ant. 470 *σχέδον τι μῶρῳ μωρίαν ὀφλισκάνω. τὴν σὴν .. φύσιν*, 'the nature I derive from you.' *φύσις* is that which passes from parent to child; cp. Aj. 472 *μή τοι φύσιν γ' ἀσπλαγχνος ἐκ κείνου γεγάς*.

l. 610. Linwood and Jebb, following Hermann, take Electra to be the subject of the verb *ξύνεστι*. If this is right, *πνέουσιν* also refers to Electra, and the two lines spoken by the Chorus are a criticism on the preceding speech. But it is more probable, from the rejoinder of Clytemnestra, *ποίης δέ κ. τ. λ.*, that the lines refer to Clytemnestra, who, while listening to Electra's words, has made certain significant gestures, which lead the Chorus to expect an outburst. (The Scholiast takes *μένος* as the nom. to *ξύνεστι* supplying *αὐτῇ*, i.e. *Ἥλέκτρῃ*, and supposes a covert reference to Clytemnestra in the words *τοῦδ' .. εἰσορῶ*.)

l. 611. *τοῦδε*, i.e. *εἰ σὺν δίκῃ ξύνεστι*. Clytemnestra is heedless now whether her anger is justified or not, so falsifying the plea of justice advanced above, *ἡ γὰρ δίκη νιν εἶλεν, οὐκ ἐγὼ μόνῃ*.

1. 614. *τηλικούτος*. Cp. O. C. 751 *τηλικούτος, οὐ γάμων ἐμπειρος* (of Antigone). Here, however, the word refers to Electra's riper age—she is not a mere child to be carried away by passion.

1. 618. *ἔξωρα* is used with reference to *τηλικούτος, προσεικότα* with reference to Electra's relation to her mother.

1. 619. *ἡ .. ἐκ σοῦ δυσμένεια*. Cp. Ant. 95 *τῇ ἐξ ἐμοῦ δυσβουλίαν*, Thuc. 3. 37 *τῇ ἐξ αὐτῶν ξυνέσει*.

1. 622. 'Impudent creature, I and my doings are too often the theme of your discourse.' Unable to deny the truth of Electra's words, Clytemnestra points to the impudence of the daughter in criticising a mother; she does not feel, as Electra feels, that her conduct as a wife has destroyed her claims as a mother.

1. 626. *Ἄρτεμιν*. The old adjuration remains on Clytemnestra's lips, though the next line brings in the mention of Aegisthus. Cp. supra l. 563, infra l. 1238.

1. 630. *οἴκουν* anticipates *ἐπειδὴ κ. τ. λ.*, 'Will you not in your turn silence your outcry and let me sacrifice in peace?' The gods were supposed to come in person to the sacrifices offered to them, so that it was necessary at such times to avoid any language or behaviour which might be displeasing to them.

1. 634. *ἡ παρούσα μοι*. Cp. Aj. 541, *2 δεῦρο προσπόλιν | ἔγ' αὐτὸν ὅστις χερσὶν εὐθύναν κυρεῖς*. The attendants are always nameless in Greek Tragedy, for in Aesch. Cho. 732 *Κίλισσα* is merely the name of the nation, and is moreover the name given by a fellow-slave.

1. 635. *ἀνακτι τῷδ'*, i. e. Phoebus, whose altar was beside the entrance to the palace-door; cp. O. T. 919 *πρὸς σ', ὦ Δύκει' Ἀπολλων, ἀγχι-στος γὰρ εἶ*.

1. 636. *δειμάτων* must be taken with *λυτηρίους*, 'prayers which ask for relief from terror'; cp. infra l. 1290, and the construction of *σπη-ρίος* in Aj. 779, and *πανστήριος* in O. T. 150. With *ἄ νῦν ἔχω* cp. O. T. 294 *εἴ τι μὲν δὴ δειμάτων ἔχει μέρος*. The meaning is the same whether we say *ἔχω δέϊμα* or *δεῖμα ἔχει με*.

1. 637. *κλύσεις ἄν*. The optative with *ἄν* conveys an entreaty depending on a condition, sc. *εἰ θέλεις*, 'will hear' (if inclined). Cp. Tr. 624 *στείχουσιν ἄν ἤδη*, Phil. 674. Without *ἄν* the optative implies a wish or entreaty without any condition attached to it.

1. 639. Clytemnestra does not scruple to reveal to a god what she is ashamed to utter in the presence of Electra; compare the story of Glaucus in Hdt. 6. 86.

1. 641. For *σύν* = 'with the help of,' cp. Phil. 1251 *ἐν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον*.

1. 642. *ματαίαν βᾶξιν*, 'a mischievous report;' *μάταιος*, = that can't do

no good, is here used by a litotes as a word of blame. So in Tr. 940 *ματαιώς*, 'groundlessly' = 'with inexcusable folly.'

1. 643. *ὤδε* .. *τῇδε* are identical in meaning = 'silently.'

1. 644. *ἄ γάρ*. The *γάρ* merely introduces the narrative, cp. supra l. 32.

1. 645. *δισσῶν*, (1) 'double' in meaning. The word does not seem to have this sense elsewhere in the tragedies, though Aristotle uses *τὸ διπλόν, διπλῶς*, for 'ambiguity,' 'ambiguously:' or, (2) 'twofold,' i. e. 'repeated.' The repetition of a dream or vision was a sign of the imminence of the reality. The Scholiast distinguishes the vision in which she offers prayer to Apollo, from the vision which led to the sending of Chrysothemis, supra l. 417. The lines which follow prove that the dream seen by Clytemnestra was ambiguous.

1. 647. *μέθεε*, 'let them fall back upon.' Clytemnestra regards any evils foreboded by the dream as aimed at her by her enemies, though under the guidance of Apollo.

1. 650. With *ὤδε* supply *ὄδε*, or some word of kindred meaning. Do not allow my enemies to, etc., but grant that I, etc.

1. 652. *φύλοισι*, i. e. Aegisthus.

1. 653. *τέκνων* (for *τέκνους*) is attracted into the case of *δσαν*. The genitive expresses the source from which the *δύσνοια* comes; it is the ablative, cp. supra l. 78. The *τέκνα* are the children Clytemnestra has borne to Aegisthus, perhaps also including Chrysothemis and Iphianassa.

1. 656. *δὸς παῶν ἡμῖν*. In concluding, she unites Aegisthus and her children as fellow-suppliants with herself.

1. 657. *τὰ δ' ἅλλα πάντα*. These words refer to the danger from Orestes. Clytemnestra does not venture even to speak of this, or frame any prayer for the death of Orestes, which she has most at heart.

1. 659. Cp. Phil. 139 ff., where kings are supposed to derive superior wisdom from Zeus. The report of the Paedagogus has the appearance of a sudden answer to the prayer of Clytemnestra; cp. O. T. 924, where, in like manner, the arrival of the Messenger seems to be an answer to the prayer of Jocasta.

1. 660. *ξέναι γυναῖκες*. Electra, Clytemnestra, and the Chorus are present. By the use of the word *ξέναι* the new comer wishes to give the impression that he is a complete stranger. With *πῶς ἄν* cp. O. T. 765.

1. 661. *τοῦ τυράννου*, 'prince.' The later associations of the word are ignored in tragedy; cp. infra l. 664, O. T. 925, etc.

1. 663. *ἦ καὶ .. ἐπικάζων κυρῶ*, 'Am I right in this conjecture too?' Cp. Aesch. Cho. 14 *ἦ πατρὶ τῶμῳ τάσδ' ἐπικάσας τύχῳ | χροὸς φερούσας;*

l. 665. *μάλιστα πάντων*, sc. *κυρείς*.

l. 668. *ἰδεξάμην τὸ ῥηθὲν*, 'I welcome the word,' so as to appropriate the omen which it contains. Cp. Hdt. i. 63 *φάς δέκεσθαι τὸ χρησθέν*. The aorist implies a welcome which is instantaneous and complete, as in Aj. 536 *ἐπῆνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου*. For *εἰδέναι σοῦ* cp. the construction of *μανθάνειν* in O. T. 545, 6 *μανθάνειν | σοῦ*.

l. 670. *Φανοτεύς*, cp. supra l. 45 and note. *πορσύνων*, 'furthering,' i. e. forwarding the news of; the great matter is the death of Orestes.

l. 671. *φίλου... προσφιλεῖς*, cp. Ant. 898 *φίλη μὲν ἤξειν πατρί, προσφιλεῖς δὲ σοί*. For similar combinations of the simple and compound, see O. T. 133 and note. Also supra l. 267 and note.

l. 675. *τί φῆς, τί φῆς*; The repetition is a mark of eager interest; cp. O. C. 1099 *ποῦ ποῦ; τί φῆς; πῶς εἶπας*;

l. 676. *νῦν τε καὶ πάλαι*, 'now as at the first.' *πάλαι* goes back to the beginning of the interview but not beyond it; the word must not be pressed into meaning a long time (cp. O. T. 1112 *ὃν καὶ πάλαι ζητοῦμεν*), though perhaps it is intended to imply a certain amount of impatience at Clytemnestra's repeated question.

l. 680. *καὶ... καί*. Cp. Ant. 577 *καὶ σοί γε κάμοι*.

ll. 681, 2. *εἰς τὸ κοινὸν Ἑλλάδος | πρόσχημα* ἄγωνος, i. e. *εἰς τὸν κοινὸν ἀγῶνα Ἑλλάδος πρόσχημα*—to the public games which are the pride of Hellas. The gen. *ἀγωνος* defines *πρόσχημα*; it is that in which the *πρόσχημα* consists, the particular form which it takes. For the anachronism cp. supra l. 49. Similar anachronisms will be found in O. C. 695, and Aj. 598. For *λαμπρός* cp. Plat. Rep. 8. 560 E.

l. 686. *τῇ φύσει*, 'to his appearance.' Orestes was the 'observed of all observers' for his beauty (l. 685), and his deeds did not fall short of his appearance. Musgrave corrected *τῇ φύσει* into *τῇ φέσει*, i. e. 'to the starting,' as though Orestes had completed the course in imperceptible time—a somewhat difficult hyperbole. For *φύσει*, as above, cp. Tr. 379.

ll. 688, 9. 'And to say a few things out of many' (or perhaps (2) 'to speak briefly where there is much to tell,' *ἐν πολλοῖς* being like *ἐν κεινοῖς* in Aj. 971), 'I know not the deeds and prowess of a man like this:' or, (3) 'And I know not indeed how to tell you a few amongst the many feats of such a hero.' For *κράτη* in the sense of mighty deeds cp. Aj. 446 *ἀνδρὸς τοῦδ' ἀπώσαντες κράτη*.

l. 691. *ἄθλα* ἄπερ. This is Porson's (or V. Blomfield's?) correction for *πένταθλ'* ἄ, which is faulty in point of metre. Other editors have regarded the whole line as spurious. If we accept the conjecture we must suppose the *δρόμων διαύλων* to differ from the *δρόμων* of l. 686, and translate *ἄθλα* as 'contests,' the plural being used poetically of a race in which many competitors contend.

l. 693. ἀνακαλούμενος, 'having himself proclaimed as.'

l. 697. βλάπτῃ, 'cut short.' Cp. Aj. 455 εἰ δέ τις θεῶν βλάπτοι κ. τ. λ., Aesch. Ag. 120 βλαβέντα λοισθίαν δρόμον. ἔν .. ἔν. There is no repetition here; the first ἔν goes with δύναίτο, the second with ισχύων.

l. 698. ἱππικῶν is probably neuter.

l. 699. ὠκύπους ἀγών. Cp. Aj. 935 ἦμος ἀριστόχειρ .. ὄπλων ἔκειτ' ἀγὼν πέρι.

l. 702. Αἰβύες. Cp. infra l. 727 Βαρκαίοις ὄχοις. The Greek colony of Cyrene, from which Barka was an offshoot, attained great celebrity for its victories in the games. Three of Pindar's extant Pythian odes are in honour of Cyrenaeans. The word ζυγωτός is not found elsewhere; it may be used in allusion to the fact mentioned by Hdt. 4. 189 καὶ τέσσαρας ἵππους συζευγνύει παρὰ Λιβύαν οἱ Ἕλληνες μεμαθήκασι, cp. also 4. 170.

l. 705. πῶλοις, 'mares.' Magnesia is the district between the Peneius, the Sinus Pegasaeus, and the Aegean Sea, eastward of Lake Boebeis.

l. 706. The Aenians were a tribe in southern Thessaly, near the Spercheius, at the head of the Sinus Maliacus.

l. 708. δέκατον ἐκπληρῶν ὄχον, i. e. whose chariot completed the number of ten. The participle is used with reference to the number of the chariots, more than to the particular chariot which was tenth. Cp. Hdt. 9. 30.

l. 709. στάντες δ' ὅθ' κ. τ. λ. αὐτοῦς is the accusative after κατέστησαν, and is further defined by δίφρους, cp. Aj. 1063, and supra l. 99. The preceding clause κλήροις ἔπηλαν is treated as though it were participial, = κληρώσαντες. If κλήροις is correct, it is a dative of manner explaining ἔπηλαν.

l. 711. ὑπαὶ σάλπιγγος, 'at the sound of a trumpet;' for this sense of ὑπό cp. L. and S., A. 4; and with the form ὑπαί cp. διαί = διά, κατάι = κατά.

l. 713. ἐν δέ. ἐν is adverbial = 'within.' The course was filled in every part of it. Cp. Ant. 420 ἐν δ' ἐμεστώθῃ μέγας | αἰθήρ. But it is doubtful whether ἐν δ' can have this meaning; it usually signifies 'also,' 'at the same time,' as in O. T. 27, 183, Aj. 675, etc. Hence Hermann reads ἐκ in the present passage.

l. 714. κροτητῶν, 'rattling.' In Il. 15. 453 we find κείν' ὄχεα κροτούντες. Others translate 'welded' = κολλητά, but cp. Frag. 221 N. κροτητὰ πηκτῖδαν μέλη.

l. 716. ὥς ὑπερβάλαι κ. τ. λ. ὥς may be either temporal—'whenever any one got away, and passed beyond the crowd of axletrees,' etc.,—or final, 'in order that,' etc., in which case τις αὐτῶν (cp. Hdt. 9. 17) distributés the preceding πάντες. The first rendering is most probable, because agreeing better with the two lines which follow.

l. 716. εἰσέβαλλον, 'kept striking upon them' (imperf.); i.e. the breath of the horses immediately behind kept striking on the man in front. Cp. Ant. 1238. Il. 13. 384, 5 τῷ δ' Ἀσῖος ἦλθεν ἀμύντωρ | περὶ δὲ πρόσθ' ἵππων· τῷ δὲ πνείοντε κατ' ὤμων | αἶν ἐχ' ἡνίοχος θεράπων.

l. 720. ἔχων, sc. τὰς ἵππους, 'when guiding his horses;' for this use of ἔχων cp. the passage of Homer quoted in the last note. The 'last pillar' is apparently the pillar which stood last of the two or three at the turning-place. αὐτήν contrasts the pillar with the space about it = 'the actual pillar,' or, quasi-adverbially, 'close by the pillar.' On the whole passage cp. Il. 23. 334, 5 ff.

l. 722. Are the chariots here described harnessed with two or four horses? In the time of Sophocles, the Olympian and Pythian races were always run with four horses, but in Epic, as in later times, two-horse chariots were in use. The question is difficult to decide, for arguments drawn from chronology are of little value in Sophocles, and the language is not precise. Yet σεριᾶν is strictly used of a horse harnessed in traces outside the yoke, and the use of the article in τὸν προσκείμενον cannot be pressed so far as to prove that the whole number of horses was two, for whether it was two or four, the left hand horse would still be ὁ προσκείμενος. Cp. the note on ζυγῶτων supra l. 702; and on the four-horse chariot cp. Eur. I. A. 221-4 τοὺς μὲν μέσους ζυγίους | λευκοστίκτην τριχὶ βαλῖον | τοὺς δ' ἐξω σεριφόρους | ἀντήρεις καμπαῖσι δρόμον | πυρρότριχας. (Cp. Od. 13. 81.)

l. 725. βίᾳ φέρουσιν, 'run away,' cp. Eur. Hipp. 1223, 4 αἱ δ' ἐνδακοῦσαι στόμια πυριγενῇ γνάθοις | βίᾳ φέρουσιν. ἐκ δ' ὑποστροφῆς. These words have been translated, (1) 'after making the turn,' (2) 'ex iterato,' Herm., (3) 'turning sharply round.' The last rendering—which is that of the Scholiast—agrees with the use of the word ὑποστροφή in Hdt. and Polyb. (cp. L. and S.), and with the use of ὑποστρέφομαι.

l. 726. τελούντες is probably in the masculine, because it is intended to include the charioteer with the πῶλοι, cp. O. C. 1016 οἱ μὲν ἐξηρηπασμένοι | σπεύδουσιν. Translate, 'While they were finishing the sixth, and were already upon the seventh course.'

l. 727. If ἐξ ὑποστροφῆς is translated 'turning round,' the sense of this line is quite clear; if not, we must suppose that there was no *spina*,—i.e. nothing to separate the up and down side—in this course, so that the runaway horses on the down course swerved to the left and dashed against the Libyan chariot which was coming up on the other side; or we must translate μέτωπα συμπαίονσι, 'they dash their front against,' implying that the front of the Aenian chariot came into collision with some part of the Libyan, not that the two met front to front.

l. 729. ἔθραυε κἀνέπιπτε, i.e. each beat down the other, and fell upon

him. With ἐνέπιπτε supply αὐτῶ. Or, possibly, ἀνέπιπτε, i. e. the rearing of the horses threw the riders out of the chariots.

l. 731. γνοῦς, 'perceiving it.'

l. 732. παρασπᾶ, 'draws out of the course.' ἀνακωχέει, 'heaves to.' παρείς, 'allowing to pass him.'

l. 733. ἐν μέσῳ, 'in the midst' of the course.

ll. 734. 5. ἤλαυνε δ' ἔσχατος μὲν κ. τ. λ. 'Now Orestes drove last, holding his horses in the rear, because he placed his hopes in the finish.' μὲν prepares for δέ in l. 736. Hermann, reading ὑστέρας δ', translates, 'posterior quidem vehebatur Orestes, sed, quum minus validos equos haberet, in fine ponens fiduciam,' quoting Il. 23. 319 ff. The horses which were last would of course gain space at the turn, as they would be able to keep quite close to the στήλη, and make the least possible curve.

l. 736. ὁ δ' ὡς ὄρᾳ .. νιν, 'but when he saw him (the Athenian) alone left in the field.'

l. 737. For σείω in this connection cp. Eur. Or. 255.

l. 738. πᾶλοις with ἐνσεΐσας.

l. 740. κᾶρα προβάλλων, 'advancing the front of his chariot and horses.' κᾶρα κ. τ. λ. means literally, 'the head of the horse-drawn chariot.' Others take ἵπικῶν ὀχημάτων with προ in προβάλλων, and κᾶρα as referring to the driver 'showing his head in front of the equippages' (Jebb). Against this it may be urged that ἵπικὰ ὀχήματα is the chariot *and* horses, and the head of the driver could not be in front of his own horses, nor is there much point in saying that one driver's head was in front of the horses of the other.

l. 742. For the repetition of ὀρθός cp. O. T. 527 ἐξ ὀρθῶν ὀρθῶν τε καὶ ὀρθῆς φρενός. ἐξ is used of the driver standing in his chariot and directing his horses out of it. Perhaps we are intended to suppose a course twelve times repeated as at Olympia.

l. 743. While the horse on the left was still turning, and therefore being held in, Orestes slackened the left rein. The result was that the horses, instead of completing the semicircle, dashed across a segment of it in a straight line. Cp. the word ἀντήρεις in the passage quoted from Eur. on l. 722.

l. 745. ἔθραυσε .. μέσας, 'broke it asunder in the midst.' Observe how the plural is used of the chariot and its parts: ὄχοις 727, ὀχημάτων 740, δίφρων 742, 750, χνόας 743, ἀντίγων 746.

l. 746. σύν is due to tmesis, as Ellendt and Wolff think, quoting Ant. 432 σύν δέ νιν | θηρώμεθ' εὐθύς.

l. 749. στρατός. Cp. Tr. 795 ἐν πολλῷ στρατῷ | θακρυροῦντα.

l. 752. φορούμενος, i. e. ἄλλοτε φορούμενος. Cp. Eur. Hec. 28 κείμεαι δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλπι.

l. 754. ἵππικὸν δρόμον, 'the motion of the running horses.'

l. 756. ἄν must be taken with γυνῶναι.

l. 757. πυρῇ κέαντες κ. τ. λ. This announcement prepares us for receiving the ashes, and not the body of Orestes, a device which obviates any difficulties that might arise from an examination of the body. Observe that Aegisthus (infra l. 1458) assumes that the dead body has been brought. εὐθύς, with φέρουσιν.

l. 758. μέγιστον σῶμα δειλαίας σποδοῦ. The gen. is descriptive—'a body which is dust,' and μέγιστον merely points the contrast between σῶμα and σποδοῦ. (Cp. however Hdt. i. 68 ἐπταπῆχει.) Cp. Aesch. Ag. 444 ἀντήνορος σποδοῦ γεμίζων λέβητας εὐθέτους.

l. 760. ἐκλάχοι. The optative is due to τεταγμένοι—the men were appointed in order that Orestes might obtain burial at home.

ll. 761 ff. Cp. O. T. 1237 τῶν δὲ πραχθέντων τὰ μὲν | ἄλγιστ' ἀπεσιν, ἡ γὰρ ὄψις οὐ πάρα. The contrast between the sight and hearing is made prominent by the repetition ἰδοῦσιν, εἶδομεν, ὤπωπα.

l. 764. δεσπότηται τοῖς πάλαι, i. e. Agamemnon, as opposed to Aegisthus. For the plur. cp. O. T. 1096 ὡς ἐπύρρα φέροντα τοῖς ἐμοῖς τυράννοισι. Ant. 1057.

l. 766. For a moment Clytemnestra is overcome; her gain is too dearly bought; but she hastens to excuse her weakness, and proves by reasons her satisfaction at the intelligence.

l. 769. Observe the irony of the question; the relation of Orestes and Clytemnestra is entirely put out of sight. She is treated as one who has renounced all natural feelings, and placed herself outside them; cp. infra l. 1415 παῖσον, εἰ σθένεις, διπλῆν, and note.

l. 770. Cp. Eur. I. A. 917 δεινὸν τὸ τίκτειν καὶ φέρει φίλτρον μέγα, Aesch. S. c. T. 1031 δεινὸν τὸ κοινὸν σπλάγχχνον οὐ πεφύκαμεν.

l. 771. πάσχοντι. The masc. is used as in a general statement; cp. infra l. 1105. For τέκη without ἄν cp. O. C. 395 δε νέος πέση.

l. 772. Cp. O. T. 1005, 6 καὶ μὴν μάλιστα τοῦθ' ἀφικόμεν ὅπως | σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι.

l. 773. μάτην in the mouth of the Paedagogus means, 'on a bootless errand,' but Clytemnestra means 'on an errand of no importance.' The intelligence is painful, but it is the fulfilment of a long hope, and contains a promise of security for the future. The sequel of the play gives quite another meaning to this and the preceding lines.

ll. 775 ff. ὅστις .. ἀπεξενοῦτο, 'who, though drawing his life from mine, became a rebel to his mother's breast and nursing care, an alien and an exile.' τροφῆς is active as in l. 1143. Here, as before, Clytemnestra is attempting to justify her conduct.

l. 779. φόνους. For the plur. cp. supra l. 206.

l. 780. ὥστε μή is usual with the infinitive (except in oratio obliqua,

or after verbs of *thinking, hearing*, Shilleto. F. L. Appendix B). But Clytemnestra is insisting on the fact that her sleep is never pleasant or undisturbed; and the real incidence of the negative is on ἡδύν, not on στεγάζειν. ἐξ ἡμέρας, 'by day.' L. and S. quote ἐκ νυκτῶν Od. 12. 286; ἐκ νυκτός Xen. Cyr. I. 4. 2; ἐκ μέσου ἄματος Theocr. 10. 5.

11. 781, 2. δ προστατῶν | χρόνος κ.τ.λ. The usual expression is διάγειν χρόνον, but the inversion (cp. O. C. 358 τίς σ' ἐξήρην οἰκοθεν στόλος), brings out the helplessness of Clytemnestra, who is as it were in the hands of Time, merely waiting till the end comes. προστατῶν is more than ἐνιστάμενος. Time is the προστάτης of Clytemnestra, and her life is in his hands.

1. 783. νῦν δ' is resumed in 1. 786. ἀπηλλάγην. The emancipation is complete, and can be spoken of as a fact of the past; cp. supra 1. 668 ἐδεξάμην.

1. 785. ξύνοικος, sc. οὔσα. ἐκπίνουσα, cp. Ant. 531 σὺ δ' ἡ κατ' οἴκου ὡς ἐχιδν' ὑφειμένη λήθουσά μ' ἐξέπινες, Tr. 1055.

1. 786. ψυχῆς ἀκρατον αἷμα means in the first instance, 'my very life blood,' but the words also gather another association from the phrase ἀκρατον πίνειν = 'to drink for intoxication,' as though Electra made herself drunk with the very life-blood of her mother. πον: There is a sort of triumphant irony in this particle, as Clytemnestra turns to see the effect of the news upon Electra.

1. 788. πάρα, 'it is time;' cp. Aj. 904, 981, 1010.

1. 790. ἀρ' ἔχει καλῶς; 'Is it well?' cp. infra 1. 815. The phrase καλῶς ἔχειν may mean, (1) 'to be right,' (2) 'to be well.' Here it is used by Electra in the first sense, and taken up by Clytemnestra in the second.

1. 793. ἤκουσεν, i. e. Nemesis in the wider sense, not Nemesis τοῦ θανόντος. It was fitting that Nemesis should listen to a mother when menaced by her son. Clytemnestra is confirmed by the supposed event in the righteousness of her cause. Cp. supra 1. 528.

1. 795. οὐκοῦν .. τᾶδε. These words are best taken as an ironical question, reminding Electra of the threats which are fruitless now.

1. 796. οὐχ ὅπως = *nedum*, i. e. the question is not how we shall check you.

1. 797. ἂν ἦκοις, 'it would seem that you have come.' Cp. Aj. 186 ἦκοι γὰρ ἂν θεία νόσος, and note. The meaning is that the bringer of the news must be worthy of a great recompense, if he has checked Electra, as she declares that he has in saying πεπαύμεθ' ἡμεῖς. On receiving this compliment as to the success of his mission the παιδαγωγός turns to leave.

1. 798. ἐπαυσας, cp. supra 1. 783 ἀπηλλάγην.

1. 800. κατάξῃ ἄν. The MSS. are in favour of καταξίως, but ἄν seems

necessary here, where the hypothesis is so definite. Other passages in which *ἄν* has been read against the MSS. are O. C. 42 *ἐνθάδ' ἄν* for *ἄν*, infra l. 913 *ἐλάνθαν' ἄν* for *ἐλάνθανεν* (without reason, see note), infra l. 1023 *πάν γὰρ ἄν* for *πάντα γάρ* (an improvement in grammar, but harsh in sound). For the omission of *ἄν* with the optative see O. C. 1418 (where *ἄν* is read for *αἶ*), ib. 70, Ant. 605, Phil. 895. Compare also Aj. 921 and note, O. T. 937 and note.

l. 801. *πράξειαι* is intransitive, 'you would fare.' To let you go thus would be unworthy of myself, says Clytemnestra, and of him who sent you.

l. 803. *τῶν φίλων*, 'her friends,' i. e. Orestes.

l. 805. *δεινῶς* *δακρῦσαι*, 'to weep passionately.' *δεινῶς* refers to the vehemence which real sorrow gives to weeping.

l. 806. *ἡ δύστηνος*, cp. supra l. 121 *ᾧ παῖ, παῖ δυστανοτάτας* | *Ἠλέκτρα* *ματρός* and note.

l. 809. Cp. O. C. 866 *δε μ', ᾧ κάκιστε, ψιλὸν ὄμμ' ἀποσπᾶσας.. ἐξοίχει*.

l. 811. The accus. and infin. are of course dependent on the word *ἐλπιδῶν* in the preceding line.

l. 813. *ἀπεστερημένη*, 'robbed of.' Both father and mother have been taken away by a violent death.

l. 814. Cp. infra l. 1192 *εἴτα τοῖσδε δουλεύω βίᾳ*, and supra l. 190. Electra speaks as though she had been for a time free from this slavery. This is not strictly true—she has lost the hope of the freedom, which, as Orestes has grown up, might come to her at any moment.

l. 818. *εἴσοιμ'*, 'enter' the house. The word is due to Hermann, who substituted it for the *ἔσομαι* of the MSS.

l. 819. *παρεῖσ' ἑμαντήν*, 'abandoning myself.' She suits the action to the word by dropping listlessly at the gate.

l. 820. Cp. supra ll. 380 ff., Od. 20. 315-9.

l. 823. In this commos it has been observed that the Chorus speaks fourteen times, and is always addressed in the singular; and the inference has been drawn that each member of the Chorus, except the coryphaeus, addresses Electra in turn. But (1) there is no reason why the coryphaeus should be supposed to be silent; (2) there is nothing in the replies of Electra to show that she turns from one person to another; and (3) no argument can be based upon the fact that the Chorus is addressed in the singular.

l. 826. *ταῦτ'*, 'this' failure of justice. *κρύπτουσιν*. Hermann with Monk regards this word as intransitive, like *κεύθειν*. But it may mean 'hide it,' (sc. *τὸ ἐφορᾶν*), or 'hide it' in a negative sense, i. e. 'do not proclaim it.' Cp. Aesch. Cho. 739 *κεύθουσ' ἐπ' ἔργοις διαπεπραγμένους*.

l. 830. *μηδὲν μέγ' ἄσσης*, 'nihil est, nisi, ne nimis luge,' Hermann, which

rendering gives the proper force to *ἀύση*. But Ellendt, Schneidewin and others interpret the expression as = *εὐφημα φώνει* (ne quid gravius dicas), comparing Aj. 386 *μηδὲν μέγ' εἶπης*. The first rendering suits the context better than the second, for the Chorus are attempting to restrain Electra from utter despair.

l. 834. *τῶν . . οἰχομένων* is an objective genitive depending on *ἐλπίδα*.

l. 835. *ὑποίσεις*, 'suggest.' *κατ' ἐμοῦ*. This is a stronger expression than the dative which we have in l. 456 *ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδί*.

l. 837. Amphiarus perished by the evil counsels of his wife, Eriphyle, but there came an avenger in the person of his son Alcmaeon. Thus the Chorus strive to comfort Electra. In a similar manner, in Ant. 944 ff. the Chorus quote instances from mythology in regard to Antigone. *ἔρκος*, 'enclosure,' may mean both 'necklace,' and 'net,' and the attempt to combine this double meaning has led to the selection of the word.

l. 838. *κρυφθέντα*. The word is used in reference to the peculiar manner of the death of Amphiarus. He was swallowed up in the earth on the banks of the river Ismenus. *γυναικῶν*. The plural is used to avoid too great minuteness; cp. O. T. 1007.

l. 841. *πάμψυχος ἀνάσσει*, 'is king in all the power of his soul.' Amphiarus is not like the other shades—*ψυχὴ καὶ εἶδωλον, ἄταρ φρένες οὐκ ἐνὶ πάμπαν*, but, as a prophet, he retains, like Teiresias, his *φρένες* even under the earth. Schol. *ὁ διασώσας πᾶσαν τὴν αὐτοῦ ψυχὴν*. Amphiarus was supposed to give oracles after his death. For *ἀνάσσει* cp. Aesch. Pers. 691 of Darius, *ἐκείνοισι ἐνδυναστεύσας ἐγὼ | ἦκα*, Cho. 358 *πρόπολός τε τῶν μεγίστων χθονίων ἐκεῖ τυράννων* (of Agamemnon).

l. 843. *ἔλοδ' γάρ*. There is probably some corruption of the text here. The force of *γάρ*, at any rate, is not quite clear. It may be that the Chorus were intending to say—'alas! indeed, for his murderous wife (deceived him)'—and are interrupted by Electra who contrasts the fate of Clytemnestra and Eriphyle by the word *ἐδάμη*, or, again, the Chorus, thinking of the whole tragedy, intend to say, 'Alas! indeed, for fatal was the end of Eriphyle too'—when Electra, anticipating their meaning, interrupts them in a different tone, saying sternly, 'She was crushed.'

l. 846. *μελέτωρ*, i. e. Amphilocheus who came to the help of Alcmaeon.

l. 847. *τὸν ἐν πένθει*. For this use of *ἐν* cp. L. and S. sub voc. II. Alcmaeon had one to help him, Electra has none. The Scholiast and others understand *μελέτωρ* of Alcmaeon and *τὸν ἐν πένθει*—'him who was mourned.'

l. 850. *τοῦδ'*, i. e. that I am unhappy. *ὑπερίστωρ*. For the compound cp. O. C. 1741 *τί δῆθ' ὑπερνοεῖς*;

11. 851, 2. 'By reason of a burden of many dread and loathed (sorrows), swept from every side, continuing through every month.' The reading of the text is due to E. L. Lushington. In πανούργῳ a metaphor is borrowed from a river in which many streams meet, and mingle their burdens. Such a river is Electra's life, into which fresh floods of sorrow pour from month to month. ἀχθεῖ is a dative of the cause.

1. 853. θροεῖς does not agree with the antistrophe (λάβω l. 864), and therefore some editors read θρηγεῖς. But cp. Phil. 176 θνητῶν, and the corresponding line 187. εἰ is long before θρ, cp. O. C. 687.

1. 855. παραγάγῃς, 'draw me aside,' i. e. make me forgetful of my position. ἴν' οὐ 'in a case, in which,' or 'at a time, when.' Cp. Phil. 429.

1. 857. 'There is no longer the support of hopes reposed in one of common birth from the same noble sire with me.' ἀρωγαὶ ἐλπίδων is either 'succour consisting of hope,' or 'a succour which is hoped for,' (cp. Aj. 159 πύργου βῦμα, and note). The adjectives κοινοτόκων εὐπατρίδων τε probably agree with ἐλπίδων, i. e. 'hopes of those' etc. For this condensed use of the adjective, to represent a genitive, cp. infra l. 860 χαλαργοῖς ἀμίλλαις, 'contests of swift feet;' Aj. 935 ἀριστόχειρ ἀγῶν, 'a contest of noble hands;' O. T. 26 ἀγελαῖς βουκόμοις, Ant. 119 ἐπτάπυλον στόμα.

1. 859. ἔφθι, 'is appointed,' φύσις and μοῖρα tend to become two aspects of the same thing; cp. O. C. 1444 καὶ τῇδε φῖναι χἀτέρῃ.

1. 863. τμητοῖς ὀλκοῖς ἐγκύρσαι. With τμητοῖς cp. supra l. 747. The word suggests the sharp edge of the reins. ἐγκύρσαι = 'to come into contact with.' For a still more recondite use of ὀλκοῖς cp. Eur. Ion 145.

1. 864. ἀσκοπος, 'beyond anticipation:' cp. Aj. 21 πρῶτος ἀσκοπον, and note.

1. 865. ξένος. Cp. O. C. 184 ξείνος ἐπὶ ξένης, Phil. 135 ἐν ξένῃ ξένον, and infra l. 1141.

1. 867. παπαῖ is strictly used of physical pain, and so opposed to πόνοι, but here the word expresses a sharp cry of horror; cp. O. C. 544 παπαῖ· δευτέραν ἔπαισας, ἐπὶ νόσῳ νόσον, Phil. 895.

1. 871. τοι, 'you must know.' Cp. supra l. 624, and 582 note, infra l. 1445 σέ τοι, σέ κρίνω—Brunck wished to read σοι, but cp. Aesch. P. V. 1040 εἰδῶτι τοί μοι τάσδ' ἀγγελίας κ.τ.λ. διώκομαι, 'I am urged to speed;' Od. 13. 161 ῥίμφα διωκομένη of a ship before the wind.

1. 872. τὸ κόσμον μεθεῖσα. Chrysothemis apologizes for her unbecoming haste. She is always thinking of externals, and the Greeks, even in ordinary life, were peculiarly sensitive to such matters. Cp. Aristot. Ethics 4. 9 καὶ κίνησις δὲ βραδεία τοῦ μεγαλοψύχου δοκεῖ εἶναι κ.τ.λ.

l. 873. ἡδονάς. Observe the plural after the sing. in 871. There pleasure is the feeling, here it is a fact giving pleasure as a result. For φέρω cp. O. C. 420 ἀλγῶ κλύουσα ταῦτ' ἐγώ, φέρω δ' ὁμῶς.

l. 878. ἐναργῶς, 'in bodily presence.' Chrysothemis is carried away by her delight, and speaks hyperbolically. Cp. Aesch. Cho. 229 ἀνεπτερώθης κἀδόκεις ὄρων ἐμέ.

l. 882. ἐκείνον, i. e. λέγω.

l. 884. πιστεύεις ἄγαν, sc. τῷ λόγῳ, 'place such extravagant reliance on the things you tell.'

l. 885. ἐξ ἐμοῦ, 'furnished by,' 'proceeding from myself.' In ἄλλης the gender is perhaps determined by ἐμοῦ, but see supra l. 100.

l. 887. εἰς τί . . βλέψασα; 'With what hope in view?' Cp. infra l. 958 εἰς τίν' ἐλπίδαν βλέψας' ἔτ' ὀρθήν; μοι = 'beseech you!'

l. 888. θάλλει τῷδ' ἀνηκέστον πυρὶ, 'Art thou infected by this incurable heat?' The words would be literally applicable to one in the delirium of fever.

l. 891. σὺ δ' οὖν λέγ', 'speak on then,' said with listless acquiescence; cp. O. T. 669 ὁ δ' οὖν ἵτω, Aj. 961 οἱ δ' οὖν γελώντων. (δ' οὖν nectendi sermonis cum ratiocinatione vim habet, Ellendt sub voc. δέ. On the uses and meaning of οὖν cp. Matthiae, § 625). τῷ λόγῳ, 'in the recital.'

l. 893. πατρὸς ἀρχαῖον τάφον, 'the ancient tomb where our father rests.' The epithet is applied to the burial place of the Pelopidae.

l. 894. κολώνης ἐξ ἄκρας, 'from the top of the mound;' cp. Ant. 411 ἄκραν ἐκ πάγων. The words may be taken closely with νεορρίτου.

l. 896. ἀνθέων is to be taken with περυστοφῇ. Cp. O. T. 83 πολυστοφῆς . . δάφνης. The θήκη is the special receptacle of Agamemnon (cp. O. C. 1763).

l. 900. ἐσχάτης . . πυρᾶς, 'on the edge of the pyre,' i. e. coming from it, as it were. Cp. supra l. 78 θυρῶν . . αἰσθέσθαι, and l. 324 ὡς δόμον ὀρῶ κ.τ.λ. The πυρά appears to be the same as the θήκη l. 896.

l. 902. For τάλαινα cp. O. C. 318, Aesch. Cho. 194 φεύ. ἐμπαίει . . ὄμμα, 'my heart is struck as by a familiar sight,' ὄμμα is here used in a passive sense, as in Aj. 1004 ᾧ δυσθέατον ὄμμα.

l. 904. ὄραν. The infinitive depends on the preceding words, ἐμπαίει . . ὄμμα which = ἐδοξεν. The familiar sight gave rise to the reflection, and this is expressed in the infinitive as it would be after ἐδοξέ μοι.

l. 905. βασιτάσασα, 'taking it up.' δυσφημῶ μὲν οὐ, 'I utter no ominous word,' 'I say nothing which might break the spell.' The place is sanctified by the religious rite which has recently taken place, and, therefore, Chrysothemis behaves as if in the presence of some deity—i. e. she remains silent. Cp. supra l. 630.

l. 906. πῦμπλημ' . . ὄμμα, 'my eye is filled.' Observe the active voice as in Aj. 1077 κἄν σῶμα γεννήσῃ μέγα, O. T. 914 ὑψοῦ γὰρ αἶρει θυμόν.

l. 908. τὸ δ' ἀγλίσμα, 'this ornament,' i.e. of our father's tomb. The same word is used of Orestes' hair by Aesch. Cho. 193; it denotes the bright glossiness of the curl. For the gen. with μολεῖν cp. O. T. 151 Πυθῶνος . . ἔβας.

l. 911. Electra cannot leave the palace, even to worship the gods, without being in some way punished, much less then would she be allowed to visit the tomb of her father, and hold communion with his spirit. The enforced privacy of Athenian women was relaxed for purposes of worship, cp. Lysias 1. 20 ὡς (ἡ γυνή) Θεσμοφορίοις ἐμοῦ ἐν ἀγρῷ ὄντος ᾗχετο εἰς τὸ ἱερὸν μετὰ τῆς μητρὸς τῆς ἐκείνου.

l. 913. Cp. Aesch. Cho. 189 ἀλλ' οὐδὲ μὴν νιν.

l. 914. With δρῶσα supply ἡ μητήρ. ἐλάνθανεν, 'was she likely to escape notice.' Cp. Thuc. 8. 86. 4 ἐν ᾧ σφεύστατα Ἰωνίαν καὶ Ἑλλήσποντον εὐθὺς εἶχον οἱ πολέμοι. Some editors would read ἐλάνθαν' ἄν, cp. supra l. 800.

l. 915. τάπτιμα. The sense here required, 'honours,' 'offerings,' is unusual for ἐπιτίμα, but there seems no reason why Sophocles should not have used the word in a sense which, though unusual, is closely related to the etymology. Compare his use of προξενέω, προστάτης etc. Herodotus, 6. 39, uses the verb ἐπιτιμᾶν in a similar sense, of paying honours to the dead. Dindorf conjectures ἐπιτίμβια.

l. 916. θάρσυνε is intransitive. τοῖς αὐτοῖσι τοι κ.τ.λ. Cp. Aesch. P. V. 275, 6 ταῦτά τοι πλανωμένη | πρὸς ἄλλοι' ἄλλον πημονὴν προσίζανει.

l. 919. ὑπάρξει κύρος, 'will be the completion of,' 'will bring us.' 'Will initiate the certainty.' Cp. O. C. 1779 πάντως γὰρ ἔχει τάδε κύρος. ὑπάρξει is intransitive.

l. 920. τῆς ἀνόλας is to be taken with ἐποικτεῖρω. Compare the construction of ἀγαμαι, and infra l. 1027. For πάλαι cp. supra l. 676.

l. 922. The meaning of this line is:—'you know not whither your course is tending either outwardly or in your mind.' Chrysothemis is utterly ignorant of her real position. Cp. ποῦ γνώμη ποτ' εἰ Ant. 42.

l. 924. τάκλεινον . . σωτήρια, 'the hope of rescue coming from him.'

l. 927. ἦνικ' ὥλλυντο. The imperfect carries us back to the circumstantial narrative of the Paedagogus.

l. 928. οὗτος, sc. ὁ πλήσιον παρών.

l. 929. ἡδύς, i.e. φέρον ἡδέα, cp. O. T. 82 ἀλλ' εἰκάσαι μὲν, ἡδύς, οὐδὲ μητρὶ, 'not even to his mother;'—not even the mother of the dead forms an exception to the joy within the house.

l. 930. γάρ is often used in questions. Here it points out the difficulty which Chrysothemis feels in accepting the story of Electra and reconciling it with what she has seen.

l. 931. τὰ πολλὰ . . κτερίσματα, 'those many offerings.' Cp. Thuc.

1. 86 τοὺς λόγους τοὺς πολλοὺς τῶν Ἀθηναίων οὐ γινώσκω, O. C. 1514, 5 τὰ πολλά τε | στράψαντα κ.τ.λ., supra l. 564.

1. 935. ἄρα, 'as it seems.' Chrysothemis is reflecting on her own foolishness.

1. 939. λύσεις, 'you will remove.' Aj. 706 ἔλυσεν αἰὼν δ' ἄχος ἀπ' ὀμμάτων Ἀρης.

1. 942. ὧν ἐγὼ φερέγγυος, 'of which I am capable,' 'the performance of which I can guarantee.'

1. 943. τλήναι . . δρῶσαν, 'bear your part in doing.' The construction with the participle is rare; cp. Phil. 536, 7 οἶμαι γὰρ οὐδ' ἂν δμῶσιν μόνην θέαν | ἄλλον λαβόντα, πλὴν ἐμοῦ, τλήναι τάδε.

1. 945. Cp. O. C. 587 ἄρα γε μήν' οὐ σμικρὸς, οὐχ, ἀγὼν ἔδε. Fr. 364 (N.).

1. 947. δὴ νυν, 'well then, prithee.' ἧ . . τελεῖν, 'the purpose I am resolved to execute.'

1. 949. λαβών, sc. τοὺς φίλους. For ἀπεστέρηκε cp. supra l. 813.

1. 950. λελείμεθον. Of this rare form but three instances are found: (1) λελείμεθον here; (2) ὀρμάμεθον Phil. 1079; (3) περιδῶμεθον Il. 23. 485. For the expression cp. Ant. 58.

1. 952. θάλλοντ' ἔτ'. For the acc. particip. cp. Tr. 610 αὐτὸν . . σωθέντα κλύοιμι. The MSS. have θάλλοντά τ', which Hermann retains, explaining ἐν βίῳ (δντα), θάλλοντά τε.

1. 955. πατρῶς φόνου. The article is omitted, as in φόνου πατρὸς l. 953.

1. 957. Hitherto Electra has kept her counsels and plans for the ear of Orestes, and Chrysothemis has been a nobody. Now in her desperation she opens all to Chrysothemis, whom she attempts to rouse from her life of easy acquiescence, by giving a picture of the evils which await her in the future.

1. 958. ποῦ γὰρ μένεις; 'To what point will you go on remaining?'

1. 959. ὀρθήν, 'that is not wrecked.'

1. 960. στένειν . . ἑσπερημένη must be taken together 'to wail over the loss of.' Hence the accusative, which would perhaps be hardly justified with ἑσπερημένη.

1. 961. τοῦ χρόνου. The article is added because χρόνος here signifies the time allotted to life—'your time.' Cp. O. C. 7 χά' χρόνος ξυνῶν μακρός.

1. 962. For the neut. pl. cp. O. T. 883 εἰ δέ τις ὑπέροπτα . . πορεύεται. The construction is changed from the dat. to the acc. Cp. supra l. 479.

1. 963. καὶ . . μέντοι, 'and yet though you have waited long,' etc.

1. 966. πημονήν is in apposition to the whole sentence, and not to γένος merely.

1. 968. ἐκ πατρὸς κάτω | θανόντος, i. e. ἐκ πατρὸς θανόντος, καὶ κάτω

δντος. εὐσέβειαν = the praise of εὐσέβεια, as ἀρετὴ often = the reputation of ἀρετή.

l. 971. καλεῖ, fut. mid. for pass., supra l. 230 κεκλησεται is used. Cp. Veitch's Irr. Gr. Verbs. γάμων, for the plur. cp. O. T. 1492 ἀλλ' ἦνικ' ἄν δὴ πρὸς γάμων ἤκητ' ἀκμάς κ. τ. λ.

l. 973. *λόγων is a conjectural emendation for λόγῳ. Cp. Aj. 465 ἄν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν.

l. 975. I. e. on the occasion of some great festival. Cp. infra l. 982, O. T. 1489 ff.

l. 976. δεξιῶσεται, 'welcome.' δεξιῶσθαι is properly to give sign of welcome by extending the right hand towards a person. Cp. Plat. Rep. 5. 468 B τί δέ; δεξιωθῆναι;

l. 977. Observe that the masc. dual is used throughout, though in l. 950 we have μόνα. Sophocles may have availed himself of a real uncertainty in the usage in order to bring out here the masculine spirit of the woman who had ventured on this great enterprise. But cp. O. C. 1676 ἰδόντε καὶ παθούσα.

l. 979. εἰ βεβηκόσιν, 'established in prosperity.' The first meaning of the phrase seems to be, 'to be firm on one's legs;' from which is derived the meaning, 'to stand firmly,' cp. Hdt. 7. 164 τυραννίδα Κῶων εἰ βεβηκῦϊαν.

l. 980. ψυχῆς ἀφειδήσαντε, 'lavish of,' and so 'careless of their lives.' Cp. Ant. 414. προύστητην φόνου. This expression has been explained, (1) 'were προστάται (ministers) of murder,' the gen. being dependent on the substantive concealed in the verb, or (2) 'came forth to avenge the murder.' In the latter case the gen. is dependent on the preposition in composition, quasi στήτην πρὸ φόνου. The word is used again in a different, though still a metaphorical, sense below, l. 1378.

l. 982. Cp. O. T. 1489 ποῖας γὰρ ἀστῶν ἤξετ' εἰς ὀμλίας | ποῖας δ' ἐορτάς κ. τ. λ., supra l. 911 and note, Ant. 7.

l. 985. ζώσαιν θανούσαιν θ'. These words are probably in the dative case, after ἐκλιπεῖν.

ll. 986, 7. Electra calls upon her sister to aid her father and brother in the work of vengeance. She seems to regard Orestes as helping in, or at least anxious for, the work of vengeance, though dead; and she points out to her sister that though she is free from actual physical miseries, she is living a base and ignoble life.

l. 989. τοῖς καλῶς πεφυκόσιν, 'to those of noble nature and lineage.'

l. 991. For the omission of the article with κλύοντι cp. Thuc. 1. 10 τὰς μεγίστας (ναῦς) καὶ ἐλαχίστας κ. τ. λ.

ll. 992, 3. εἰ... κακῶν. 'If she had happened to possess a mind not disordered.' The negative goes with κακῶν, not with ἐτύγχανε.

l. 994. τὴν εὐλάβειαν. The article is used as with an abstract noun;

cp. ἡ προμηθία in l. 990. *ὥσπερ* .. *σώζεται* is inserted to point the contrast between Electra's proposals and the actions of a sane person.

l. 995. *ποῖ* .. *ἐμβλέψασα*. These words answer supra ll. 958 ff. *τοιοῦτον θράσος* .. *δπλίζει*, 'arm yourself with such courage.' The acc. is cognate.

l. 996. *ὑπηρετεῖν*, sc. *δπλιζομένη*.

l. 997. Compare the arguments of Ismene, Ant. 61 ff.

l. 999. *δαίμων*, the genius of their lives. *καθ' ἡμέραν* seems to have the meaning of *indies*, i. e. day by day, and more each day.

l. 1000. Judging from Phil. 259 *ἡ δ' ἐμὴ νόσος* | *ἀεὶ τέθλε κατὰ μείζον ἔρχεται*, the metaphor is taken from a flower or plant, not from a stream. Cp. supra l. 260.

l. 1001. *τοιοῦτον ἄνδρα*. Aegisthus is the chief difficulty in the way of the restoration of the house of the Atridae; and against him therefore any plots would be mainly aimed. Translate, 'a man in such prosperity.'

l. 1002. *ἀτης* must be taken with *ἀλυπος*. Cp. O. C. 1519 *χρήσας ἀλυπα*.

l. 1005. *λύει γὰρ ἡμᾶς οὐδέν*. The verb *λύει* is not used here in the sense of 'it pays,' or 'is of advantage,' i. e. = *λυσιτελεῖ*, but in the more literal sense, 'sets at liberty,' 'extricates from misfortune.' Cp. supra l. 939 *τῆς νῦν παρούσης πημονῆς λύσεις βάρος*.

l. 1006. The attempt would win a certain amount of glory, but failure would end in a miserable and shameful life, worse than death.

l. 1010. *ξερημῶσαι*. The subj. is *ἡμᾶς*.

l. 1011. *δργήν*, 'impetuosity.' Cp. infra l. 1282 *ἔσχον δργάν* | *ἀναυδον*.

l. 1012. I. e. 'I will keep as secret as I will keep them unperformed.'

l. 1013. Cp. O. C. 804.

l. 1015. Cp. Ant. 1050 *κράτιστον κτημάτων εὐβουλία*, and ib. 1348.

l. 1016. *λαβεῖν* is of course epexegetic of *ἀμεινον*.

l. 1018. *ἀπηγγελλόμεν*, 'my overtures.' Electra has made a liberal offer, which Chrysothemis rejects. Cp. O. T. 148 *ὅδ' ἐξαγγέλλεται*.

l. 1020. *κενόν*, 'an idle project.' Cp. infra l. 1054 *τὸ θερᾶσθαι κενά*.

l. 1022. *πάντα γὰρ κατεργάσω*, 'thou wouldst have accomplished all.' For the omission of *ἀν* cp. supra ll. 800 and note, 914. Hermann speaks of it as 'rhetorica quaedam ommissio particulae,' and compares Hor. Od. 2. 17. 28 'sustulerat .. nisi levasset.' The hypothesis (expressed in the wish) is forgotten in the prominence given to Electra's strength of purpose. Consult Goodwin's Moods and Tenses, § 49. 2, notes 2 and 3.

l. 1023. Electra was the same in natural force then, and now, but she had not the judgment to direct her in the right path; she did not see the necessity for the death of Aegisthus, and trusted to others rather than herself.

l. 1024. 'Study to remain such as you then were in judgment through your whole life.'

l. 1026. ἐγχειροῦντα. For the masc. cp. supra l. 771 and note.

l. 1027. τοῦ νοῦ. The word is used in sarcastic allusion to l. 1024. For ζηλῶ cp. Frag. 635 (N.). For the gen. cp. O. T. 48.

l. 1028. 'When you praise me, I will endure it.' Chrysothemis means that the bad opinion of Electra is a matter of no moment to her, and that her praises (which-will certainly come) will be an annoyance. This annoyance she will patiently bear.

l. 1030. The future (as well as the present, καί) will be the time to decide this, and the future is long. For the article and infin. cp. O. T. 1416, 7 πάρεσθ' ὅδε | Κρέων τὸ πράσσειν κ.τ.λ.

l. 1033. μητρὶ . . σὺ. Cp. supra l. 344.

l. 1034. 'But I do not hate you enough for that.' αὖ = 'on the other hand:' i. e. 'although I disapprove of your design, I do not hate you so far as to reveal it.' Cp. Tr. 545.

l. 1035. 'Well, whether you hate me or not, be fully aware to what a degree of infamy you are bringing me.' But Hermann, placing a comma at γ', wished to translate, 'know that you do hate me, in proportion to the contempt in which you place me.' 'At sane te scias me odisse, pro eo gradu contemptus, ad quem usque me despicias.'

l. 1036. The genitives follow or rather echo the construction of ἀτιμίας. For the rhythm of the line cp. Phil. 1009 ἀνάξιον μὲν σοῦ, κατάρξιον δ' ἐμοῦ.

l. 1037. τῷ σὺ δικαίῳ, 'your rule of right' (Jebb).

l. 1039. 'It is strange that one who speaks so well should fail.' ἐξαμαρτάνειν is taken in two senses. Electra means, 'It is hard that I should not persuade you when my reasons are good.' Chrysothemis pretends to understand 'It is hard that one should err on plausible grounds.' Cp. l. 1041. For ἡ δαιμόν cp. Ant. 323 ἡ δεινὸν ᾧ δοκῇ γε καὶ ψευδῇ δοκεῖν.

l. 1040. For the form of expression cp. supra l. 240 μήτ' εἰ τὰ πρόσκειμαι χρηστῷ, and note.

l. 1043. τοῦτοις . . ζῆν τοῖς νόμοις, 'to have life on these conditions.' ζῆν = 'to conduct my life,' and so almost = βιώναι. Cp. Dem. 559. 1 ᾧ ζῆς, and L. and S. sub voc.

l. 1044. Cp. supra l. 430 σὺν κακῷ μέτει πάλιν, and infra l. 1057.

l. 1046. οὐδὲ βουλεύσει πάλιν, 'and will you not change your purpose.' Cp. Tr. 358 δὲ νῦν παρώσας οὗτος ἐμπαλιν λέγει. For πάλιν in this sense cp. L. and S. sub voc. 2.

l. 1048. φρονεῖν, 'to take into your mind.'

l. 1051. τολμᾷς, 'make up your mind.' Cp. Aesch. P. V. 999 τόλμησον ᾧ μάταιε, τόλμησόν ποτε . . εὐ φρονεῖν, Isaeus i. 39.

l. 1052. ἀλλ' εἰσεθ', 'Pray, go.' So far from wishing her sister to stay, Electra entreats her to go into the palace; this opposition is brought out in ἀλλά. οὐ σοι μὴ μεθέψομαι ποτε. For the future cp. O. C. 176, 7 οὐ τοι μήποτε σέ τις ἄξει, Ant. 1042. There is no reason to condemn as un-Attic a usage which is supported by good authority.

l. 1054. The line is partly proverbial (Ant. 92) and partly sarcastic. For θηρᾶσθαι κενά may mean not only 'to pursue an idle quest' (cp. supra l. 1020), but 'to pursue what is useless when found' (cp. Ant. 709).

l. 1056. ἐν κακοῖς .. βεβήκης. Cp. O. C. 52 and note, supra l. 979.

l. 1058. ἀνωθεν. The termination is not altogether otiose, if we connect it with the ἐσοράμενοι of the next line. φρονιμωτάτους. The crane had a high reputation for wisdom among the ancients, and, in common with some other birds, for filial affection. Cp. Aristot. H. A. 9. 13, Plat. Polit. 263. D.

l. 1059. ἐσοράμενοι. For the middle (= 'for our instruction') cp. Tr. 909 and Veitch's Greek Verbs. The middle voice of ὀράω is far more common, especially in the participle, than that of εἶδον (Aj. 351 and note). τροφῆς is the gen. of that in respect of which care is taken. Another gen. of the antecedent to ἀφ' ὧν must be supplied. For the omission of ἄν with the subjunctive cp. O. T. 1231.

l. 1060. ἀφ' ὧν τ' ὄνασιν εὐρωσι. These words so far extend the thought as to unite the conduct of Clytemnestra with that of Chrysothemis, who is most in question. The filial relation passes into relation in a wider sense; ὄνασθαι ὄνησις are words of general meaning, cp. Eur. Alc. 335 σοῦ γὰρ οὐκ ἀνήμεθα (of husband and wife), Med. 1025 πρὶν σφῶν ὄνασθαι (of mother and children), etc.

l. 1061. For the acc. cp. Ant. 758 ἀλλ' οὐ τόνδ' Ὀλυμπον, etc.

l. 1065. διαρὸν οὐκ ἀπόνητοι, sc. οὐ τάδε τελοῦμεν. 'We (i. e. men) do not continue long in the course of ingratitude without suffering for it.' ἀπόνητοι = ἀνευ πόνου. The first person plural is used in a general sense. Others take the words in reference to Aegisthus and Clytemnestra—'they will not be long without punishment.'

ll. 1066, 7. βροτοῖσι, 'for mortals,' cp. Ant. 861 κλεινοῖς λαβδακίδαισιν. 'Rumour, which arising amongst mortals passeth under the earth.' μοι is precatory.

ll. 1068, 9. τοῖς ἔνερθ' Ἀτρεΐδαις. If Agamemnon alone is meant, cp. O. T. 496, but Orestes may be joined with him. ἀχόρευτα = 'sad,' as ἀχορος O. C. 1222. Cp. O. T. 1096.

l. 1070. τὰ μὲν ἐκ δόμων, 'what comes from the palace,' i. e. what is in it (supra ll. 137, 1058). νοσεῖ. A syllable is wanting to complete the line; hence νοσεῖται, νοσεῖ δὴ κ. τ. λ. have been proposed.

l. 1071, 2. 'And on the part of the children the combined onset is no longer equally maintained in loving intercourse.' Hitherto the two

sisters have been united in their desire, open or secret, for vengeance; but this desire is now no longer equal in both. διαίτη is the dative of manner. Others take διπλῇ φύλοπις τέκνων = φύλοπις (rixa) δισσῶν τέκνων, 'the voices of the sisters, sundered by strife, are not attuned as heretofore in a life of affection.' Jebb translates:—'discordant strife suffers them no more to blend in loving intercourse.'

l. 1074. πρόσδοτος, 'abandoned.' σαλεύει, 'braves the storm.'

l. 1075. τὸν ἀεί. Supply χρόνον, and cp. O. C. 1701, Tr. 80. πατρός must be taken with στενάχοντα, 'lamenting for his father.' Cp. Od. 2. 24 τοῦ δ' γε δακρυχέαν.

ll. 1078–80. τοῦ θανεῖν προμηθής, 'taking forethought for death,' i. e. 'fearing to die.'

l. 1081. Ἐρινύν is here used in the general sense of a destructive agency; and διπλῶν Ἐρινύν = Clytemnestra and Aegisthus. τίς ἀν.. βλάσται; 'Could ever daughter be so worthy of a noble sire?' For this rendering of εὐπατρίς cp. Ant. 38 εἴτ' εὐγενῆς πέφυκας εἴτ' ἐσθλῶν κακῇ.

l. 1082. γάρ, which was added by Hermann to complete the metre, carries on the train of ideas commenced in εὐπατρίς. τῶν ἀγαθῶν, 'of the nobly born,' in which sense the word is common in Theognis.

l. 1083. ζῶν κακῶς, 'living a miserable life.' ἐκλείαν αἰσχύναι, 'to tarnish his fair fame,' 'soil the gloss of his nobility.'

l. 1084. νόνημος, i. e. ὥστε νόνημος εἶναι.

ll. 1085 ff. The correct translation of these difficult lines appears to be, 'None of the noble is willing by a life of misery to soil his nobility, and become of no reputation, as thou hast chosen the common mournful lot of men,' etc. If this is right, the meaning is that Electra has done what few or none of the ἀγαθοί are willing to do—she has given up the privileges of her birth and embraced the common lot, which to the Greeks was a lot of misery—in the hope of obtaining vengeance for her father. But others take πάγκλαυτον αἰῶνα of death, meaning that Electra, like the ἀγαθοί, would rather die than tarnish her fame by submission. But though αἰών may mean the lot of the living, it is difficult to see how it can mean 'the lot of the dead.'

ll. 1086–9. These lines are obscure, partly owing to the construction and partly to the word καθοπλίσασα, from which it is difficult to obtain a satisfactory meaning without some violence. The infinitive φέρειν is to be taken as though ὥστε had preceded it, and κεκλησθαι is most probably in apposition to φέρειν. τὸ μὴ καλὸν is 'crime,' cp. Ant. 371 ὅτῃ τὸ μὴ καλὸν ξύνεστι τόλμας χάριν. καθοπλίσασα is translated by Hermann, 'having armed against thyself,' i. e. having provoked to arms. The Scholiast explains it as = καταπολεμήσασα, and this gives a good sense, but it is a meaning which can with difficulty be extracted from the word. In ll. 995 ff. Electra is spoken of as 'arming herself

with courage.' *φέρειν* is almost equivalent to *φέρεισθαι*. Translate—'Having taken up arms against iniquity to win two glories in one scroll, so as to gain the name of wisdom and highest courage.'

l. 1090. *ζῆψις μοι*, 'may I see thee living.'

l. 1091. *χειρί*, 'in power.' *τεῶν* is an emendation for *τῶν*.

l. 1092. *ὑπὸ χεῖρα* = *ὑποχείριος*. But the word does not correspond to the strophe, l. 1084. Hence *ὑπόχειρ* is read by some.

ll. 1095, 6. *ἐβλαστε νόμιμα*. Cp. O. T. 866 *οὐρανίαν δι' αἰθέρα τεκνωθέντες*, and Ant. 296 *κακὸν νόμισμα' ἐβλαστε*. *τῶνδε*, 'in respect of these.' *φερομένην | ἄριστα*, 'carrying off the palm.' Cp. Hdt. 8. 104 *Ἑρμότιμον φερόμενον οὐ τὰ δεύτερα τῶν εὐνούχων παρὰ βασιλεῖ*. Others take *τῶνδε* as a partitive genitive with *ἄριστα*.

l. 1097. *τῇ Ζηνὸς εὐσεβείᾳ*, 'through the piety which has its sanction from Zeus.' Cp. Ant. 608 *θεῶν μῆνες*.

l. 1100. *τί βουλευθεῖς*; 'With what object in view?'

l. 1101. *ῥῆκεν*, 'has fixed his abode.' *πάλαι*. The meaning of the word is not to be pressed: it expresses a slight impatience on the part of the speaker. Cp. supra l. 676.

l. 1103. For the repetition of *ἄν* in a question cp. infra l. 1260.

l. 1104. *ποθεινῇν*. The word is used in a double sense as applying to the intelligence of the death of Orestes, which would be welcome to Aegisthus and Clytemnestra, and to the arrival of Orestes, which was 'much longed for' by Electra. *κοινόπουν παρουσίαν*, cp. Aj. 872 *κοινόπλουν ὀμίλιαν*.

l. 1105. *τὸν ἀγχιστον*. For the masc. cp. supra l. 1026. It is used to make the reference quite general; 'the nearest relative.'

l. 1108. *οὐ δὴ ποτε*; Cp. Tr. 876 *οὐ δὴ ποθ' ὡς θανοῦσα*; where the participle is used as here. The particles imply that something is suspected but earnestly deprecated.

l. 1110. *τὴν σὴν κληδὸνα*, 'the rumour thou hast heard.'

l. 1111. *Στρόφιος*. The *παιδαγωγός* brought his message from Phanoteus. It was Strophios to whose care Orestes had been consigned, but Phanoteus, according to the legend, was a friend of Aegisthus (cp. ll. 45, 667).

l. 1112. *ὑπέρχεται*, cp. supra l. 928 *θαυμά τοί μ' ὑπέρχεται*.

l. 1113. Cp. Aesch. Ag. 444; quoted on supra l. 758.

l. 1115. It is not necessary to place a comma after *ἐκεῖν*, and remove the stop after *σαφές*. 'Here is that (dreaded) sight clearly before me' or 'that dreaded rumour clearly verified.' Cp. infra l. 1178.

l. 1116. *πρόχειρον*. Cp. Ant. 1279 *τὰ μὲν πρὸ χειρῶν τάδε φέρον*. But the expression *πρόχειρον ἄχθος* admits a double meaning: 'a burden in your hands,' and 'sorrow ready for me.'

l. 1117. *εἴπερ .. κλάεις*, 'if thou art one who should lament;' 'if thou hast lamentation in store for.' This is the meaning of the present.

l. 1121. *ἄμοδ*, i. e. 'in one lamentation.' The word goes with *τὸ πᾶν*. In this one vessel are gathered all the calamities of the race of Atreus. Others take *ἄμοδ* with *εἰν τῇδε*.

l. 1122. *ἀποδύρωμαι*, 'wail to the full.' Cp. Aesch. P. V. 637 *ὡς τὰποκλαύσαι ἀποδύρασθαι κακά*. The preposition *ἀπό*, though found only with the second verb, must be supplied with the first, as is often the case with the preposition out of composition.

l. 1123. *αὐτῇ* is easily supplied. The command is addressed by Orestes to his attendants.

l. 1124. *ἐν δυσμενείῳ οὔσῃ*, i. e. 'an enemy.' *ἐπαιτεῖται*. In Soph. *ἐπαιτεῖν* is always used of one in a dependent position (cp. *ἐπαίτης*, 'a beggar'). Cp. O. T. 1416, O. C. 1364. 'Medium est sibi deprecere,' Ellendt, but it does not seem to occur elsewhere.

l. 1125. *πρὸς αἵματος*. Cp. Aj. 1305 *τοῦδε πρὸς αἵματος*. The urn is now given into the hands of Electra.

l. 1127. *ψυχῆς Ὀρέστου*, 'of the life of Orestes.' The word *ψυχῆς* is not absolutely required but adds to the pathos of the passage. The same may be said of *λοιπὸν*, which expresses the desolation of Electra. For similar minuteness in a highly wrought passage cp. Ant. 891. *ἀπ' ἐλπίδων*, 'secus atque speraveram,' Dindorf. Cp. Eur. Troad. 345 *ἔξω μέγαλον ἐλπίδων*. If this is correct, the words *οὐχ . . ἐξέπεμπον* are an amplification of *ἀπ' ἐλπίδων* with a more definite statement of the negative contained in *ἀπό*. But this explanation makes *ὥνπερ* difficult. Dindorf explains *καὶ οὐχ ὑφ' ὧν*. This is to suppose a confusion between two senses of *ἀπό*, which may have arisen in the effort to make the negative explicit. The harshness of this may be softened by supposing an attraction: *ὥνπερ = αἰσπερ*. Cp. Jebb.

l. 1129. *οὐδὲν ὄντα*, cp. supra l. 244, infra l. 1166.

l. 1130. Cp. supra l. 685.

l. 1131. *ῥάφειον*. If Electra had died before sending Orestes away, he would have been buried in his own land. Others read *ῥάφεις*.

l. 1134. *ὅπως . . ἔκεισο*, cp. O. T. 1389 and note. This construction is common in the Greek orators.

l. 1137. *κακῶς*, 'miserably.' *σῆς κασιγνήτης δίχα*, cp. infra l. 1148.

l. 1138. *ἐν φίλαισι χερσίν*, 'with loving hands.' *ἐν* is a favourite preposition with Sophocles. Cp. Ant. 900.

l. 1139. *πυρός* is an ablative genitive with *ἀνελόμενῃ*. In *παμφλέκτου* the *παν* is intensive, = 'brightly blazing.'

l. 1140. *ἄθλιον βάρος*, 'a sad burden.' *ἄθλιον = ὡς ἀθλίως θανόντα*.

l. 1142. Cp. supra l. 1113.

l. 1143. *τροφῆς* is active, as in Ant. 918 *παιδείου τροφῆς*, Eur. Troad. 1187.

l. 1144. *ἀνωφελήτου* is a predicate.

- l. 1145. *παρέσχον*. Cp. O. T. 567 *παρέσχομεν, πῶς δ' οὐχί*;
 l. 1147. *οἱ κατ' οἶκον*, sc. *τροφοί*, such as the nurse in the Choëphoroe of Aeschylus.
 l. 1149. *ἐκλείουσι*, 'have come to an end.'
 l. 1150. *θανόντι* has the support of the chief MS, but others read *θανόντα*. Cp. Eur. Herc. Fur. 69 *καὶ νῦν ἐκεῖνα μὲν θανόντ' ἀπέπτατο*.
 l. 1152. *τέθνηκ' ἐγὼ σοι*, 'I die in your death.' If this is right, *σοι* expresses the relation in which *τέθνηκα* is conceived and may be truly said. Cp. Phil. 1030 *τέθνηχ' ὑμῖν πάλοι*. Others have proposed to read *ἐγὼ σὺ*, but this, beside injuring the flow of the line, leaves *τέθνηκα* isolated, and turns it into an exaggeration. *φρούδος* perhaps refers to Orestes' death away from home.
 l. 1154. *ἦς* should be taken with *τιμωρός*, though as first word it stands in a certain general relation to the whole sentence, and *ἦς . . φήμας προὔπεμπε* is a construction not unlike *τοῦ κασιγνήτου τί φῆς*;
 l. 1156. *αὐτός*, 'in your own person.'
 l. 1158. *ὥδε*, 'thus.'
 l. 1159. *σποδὸν τε καὶ σκιάν* are in imperfect apposition to *σε*, supra l. 147.
 l. 1160. For similar anapaests, expressive of acute feeling, occurring in the midst of senarii, cp. Tr. 1085 ff.
 l. 1163. *κελεύθους*. For the plur. cp. supra l. 68 and note.
 l. 1164. Cp. Ant. 871 *θανὼν ἐτ' ὅσων καθήαρές με*.
 l. 1166. *εἰς τὸ μηδέν*, 'to the nothing within it.' The preposition *εἰς* is used in a slightly different sense in the two lines—'into,' 'to.'
 l. 1168. *μετεῖχον τῶν ἴσων*, 'I had an equal share.'
 l. 1169. *θανοῦσα μάπολείπασθαι*, i. e. 'to die and not be left out of.'
 l. 1170. Cp. O. C. 955 *θανόντων δ' οὐδὲν ἄλγος ἄπτεται*, Tr. 1173. *οὐχ ὁρῶ* is in construction like *οὐ φημι*.
 l. 1173. The line might be omitted without injury to the sense, but there is no reason for suspicion. The Chorus do not always answer in two lines, cp. l. 369, O. T. 1073, Ant. 211, etc.
 ll. 1174, 5. *ποῖ λόγων ἀμηχάνων | ἔλθω*; 'Whither shall I go when all words fail?' Cp. Phil. 897 *οὐκ οἶδ' ὅποι χρὴ τάπορον τρέπειν ἔπος*. Orestes feels himself compelled to speak but knows not how to shape his words. Musgrave read *ἀμηχανῶν* as a participle.
 l. 1176. *τί . . πρὸς τί*. Cp. note on supra l. 316.
 l. 1177. The poet implies that Electra had been at one time famous for her beauty. This only serves to point the contrast of her present position. *εἶδος* is Homeric, Od. 4. 14 *ἢ εἶδος ἔχεν χρυσέης Ἀφροδίτης*.
 l. 1179. *ἄρα* is = to the *ἄρ' οὐ* of a suppressed question, and thus makes an appeal either to the judgment of the bystanders or to the speaker's own mind. Cp. O. T. 1395.

- l. 1180. *For* οὐ δὴ ποτε, cp. supra l. 1108.
- l. 1182. *δυσφημείς*, cp. Eur. Hec. 181, 2 *Ἐκ. ἰὼ μοι, τέκνον. ΠΟΛΤΗ. τί με δυσφημείς;*
- l. 1184. *μοι*, 'with reference to me,' unless it be taken with *τί* = 'why pray?' *ἐπισκοπῶν*, 'fixing thy gaze upon me.'
- l. 1185. 'How ignorant then was I of my own miseries.' Orestes does not heed the question put to him by Electra, but continues the reflections awakened by the sight of her condition. For a similar form of interjectional sentence, cp. O. T. 1395 *οἶον ἄρά με κ. τ. λ.*
- l. 1186. *τοῦτο*, this knowledge of your misery.
- l. 1187. Cp. Aesch. Choeph. 17 *πένθει λυγρῷ πρέπουσαν*, also of Electra, 'marked out,' 'shining out conspicuous among thy sorrows.'
- l. 1188. *ὁρᾷς γε*. Her miseries were not to be taken in at one view, hence *γε*.
- l. 1190. *δοῦνέκα*. Supply *ἐχθίῳ πάσχω*.
- l. 1191. *πόθεν .. κακόν*; 'From which point have you disclosed this evil?' i. e. 'Whence does it originate?'
- l. 1192. Cp. supra l. 814.
- l. 1193. *ἀνάγκη τῇδε*, dative after *προτρέπει*—'forces thee into this hard lot.'
- l. 1195. *λύμῃ βίον*, 'by outrage on thy life,' i. e. by making thy life full of misery. *βίον* is objective genitive.
- l. 1196. *πᾶσιν = παντοίοις*.
- l. 1198. 'No indeed! The helper whom I once had you have placed before me in ashes.' Cp. supra l. 847 *δε γὰρ ἔτ' ἦν, φροῦδος ἀναρπασθείς*, and l. 1159 *σποδὸν τε καὶ σκιδν ἀνωφελῇ*.
- l. 1201. *τοῖς ἴσοις .. κακοῖς*, 'grieving over woes the same as yours,' i. e. 'grieving equally with you.' Cp. supra l. 1168, Od. 17. 563 *ὁμῶν δ' ἀνεδέγμεθ' ὀϊζύν*.
- l. 1202. *ποθέν*, 'from some place.'
- l. 1203. *εἰ τὸ τῶνδ' εὐνοῦν πάρα*, 'if the feelings of these present are loyal;' 'if we have loyalty at hand in these.' *τὸ τῶνδε* = 'the nature of these.' Cp. Phil. 300 *τὸ τῆς νήσου*.
- l. 1207. *κούχ ἁμαρτήσῃ ποτέ*, 'you will not in any way fail of your desire.' Electra will not lose any part in Orestes by setting down the urn.
- l. 1209. Orestes here makes a gesture as if to take the urn, which however Electra retains till after l. 1216.
- l. 1210. *τῆς σῆς .. ταφῆς*, 'my part in your burial.'
- l. 1211. *πρὸς δίκης*, 'justly,' cp. O. C. 545 *ἔχει δέ μοι .. πρὸς δίκας τι*.
- l. 1213. *τήνδε .. φάτιν*. Orestes speaks with reference to the word *θανόντα*, but Electra replies with reference to *ἀδελφόν*.
- l. 1214. *ἄτιμος*, 'without share in the dead.' Cp. Aesch. Choeph. 445 *ἄτιμος, οὐδὲν ἀξία*.

l. 1215. *τοῦτο δ' οὐχὶ σὸν*, 'this does not belong to you.'

l. 1216. 'It does belong to me if,' etc.

l. 1217. *λόγῳ = εἰς πρόφασιν = λόγου χάριν*.

l. 1220. *ὦ παῖ*. Cp. infra l. 1430 *ὦ παῖδες οὐκ ἄπορρον*. The familiar expression must here be ascribed to the excitement of Electra. Orestes was, however, younger; cp. O. T. 1007 *ὦ παῖ*. The divided lines, which are not used in the older drama, are intended to mark the rising tide of emotion. The technical name for them was, according to Hesychius, *ἀντιλαβαί*.

l. 1223. *σφραγίδα πατρός*. Agamemnon's seal had no doubt been sent to Strophius along with the young Orestes by Electra. For the use of the seal cp. Tr. 615.

l. 1224. 'O kindest light,' i.e. 'O day of gladness.'

l. 1225. *ὦ φθέγμα*. At last Electra hears the voice for which she has waited so long. Sight and hearing alike assure her of the presence of Orestes. For the impression made by the voice cp. Phil. 234 *ὦ φίλτατον φώνημα κ. τ. λ.*, Aj. 14 *ὦ φθέγμα Ἀθάνας κ. τ. λ.*

l. 1226. *ὥς τὰ λοιπὰ ἔχouis ἀεί*, 'so mayest thou hold me for ever in the time to come,' i.e. I would that we may part no more.

ll. 1228, 9. *μηχαναῖσι...μηχαναῖς*. The first dative expresses the manner; the second is rather the dative of the cause or instrument. The pretended death of Orestes has been the means of his preservation.

l. 1231. *γεγηθός...δάκρυον*. Cp. O. C. 1709 *ἔμμα σε τόδ', ὦ πάτερ, .. στένει δακρῶν*. The feeling is attributed to that by which the feeling is expressed.

l. 1235. *οὐς ἐχρῖζετε*. Though mainly referring to herself, Electra uses the masculine as more general. *ἐχρῖζετε* expresses earnest longing, as in O. T. 1274 *οὐε δ' ἐχρῖζεν οὐ γνωσοίατο*.

l. 1238. *οὐ τὰν Ἀρτεμιν*. For the acc. cp. supra l. 1061 and note. On Artemis, supra l. 563.

l. 1239. *τὰν αἰὲν ἀδμήταν*. In the lyric parts of the tragedians, as in Homer, compound adjectives are not unfrequently found with three terminations.

l. 1241. *περισσὸν ἄχθος*, 'superfluous weight.' Cp. Il. 18. 104 *ἐτώσιον ἄχθος ἀρούρης*.

l. 1242. *γυναικῶν*. Electra makes no exception in favour of Aegisthus; cp. supra ll. 301, 2 *ὁ πάντ' ἀναλκις...ὁ σὺν γυναιξὶ τὰς μάχας ποιοῦμενος*. At the same time her sense of opposition to those 'in the house' and the feeling that her brother is with her make her forget that she is a woman.

l. 1243. In O. C. 587 we have *ὅρα γε μὴν, οὐ σμικρὸς κ. τ. λ.* Here the *δὴ* allows *γε μὴν* to be softened into *γε μὲν*, while *δὴ* calls attention to a known fact. This remark of Orestes is calculated to point out to Electra the necessity of caution, while it rouses her feelings of anger.

ll. 1246, 7. ἀνέφελον, 'without a cloud,' 'in daylight clearness;' the adjective must be taken with ἐπέβαλες as a predicate. οὐ ποτε . . λησόμενον, 'which can never be abolished or forgotten.' λησόμενον, 'likely to escape from the memory,' (Middle). ἔφυ as supra l. 236.

l. 1251. ἔξοιδα καὶ ταῦτ', 'Yes, that I know.' ἀλλ' ὅταν παρουσία κ. τ. λ. Two interpretations seem possible. (1) When their presence advises us, then we ought to remember the deed (i.e. let us not *talk* of what they have done, but let it urge us to action when they are before us); or (2) 'When present circumstances advise, then will be the time to remember their actions,' i.e. the tale of their crimes must be kept for a favourable opportunity. In the latter case παρουσία = τὰ παρόντα (L. and S.) or ὁ παρὼν χρόνος.

ll. 1253 ff. 'All time would rightly be as present time for me to tell of this.' παρὼν refers to παρουσία. Orestes had spoken of a fitting time; Electra replies that all time is equally fitting, and no one moment more than another. The deeds of Clytemnestra are always before her, οὐποτε καταλύσιμα, οὐποτε λησόμενα.

l. 1256. Through all the future (ὁ πᾶς χρόνος) each moment will be a fitting time for Electra to speak, for all the past has been a time of enforced silence. The silence is an instance of the oppression which yet lives in her mind.

l. 1257. τῷδε, τὸ ἐλευθεροστομεῖν. Freedom has been hard to win, therefore be careful not to lose it by any rashness.

l. 1259. μακρὰν . . λέγειν. The phrase is unusual. Perhaps it means 'to carry speaking to a great length' rather than 'to speak long' (μακρὰν τείνειν).

ll. 1260 ff. 'Who would act worthily in thus changing speech for silence, when thou hast appeared?' Ant. 637 ἀξίως ἔσται γάμος κ. τ. λ.

ll. 1262, 3. ἀφράστως | ἀέλπτως τε, 'beyond thought and hope.'

l. 1264. Orestes means that he came at the divinely appointed time, however long delayed it might seem to Electra.

l. 1265. It was a blessing that Orestes should come at all; that his coming is divinely appointed is an addition to the blessing.

l. 1266. The clause with εἰ has a double apodosis.

l. 1269. θαυμάσιον = 'miraculous.' In Thuc. 2. 64 it is the equivalent of παρὰ λόγον, ἐλπίδος κρείσσον.

ll. 1271, 2. ὀκνῶ, 'I shrink from,' 'hesitate to.' δέδουκα, 'I am afraid of' (of reasonable apprehension).

l. 1273. φιλάταν δδόν, 'in thy dearest coming hither.' The acc. goes with φανῆναι. Cp. Aj. 877 τὴν ἀφ' ἡλίου βολῶν κέλευθον . . δηλοῖ φανείν.

l. 1276. τί μὴ ποιήσω; 'What do you wish me not to do?' Hence μὴ as expressing a request.

l. 1277. ἄδονάν is in a double construction, partly with ἀποστερήσει and partly with μεθέσθαι, which may account for the accusative. Cp. Elmsley, Med. 719. 'Do not deprive me of the joy of thy countenance that I should relinquish it.' Cp. supra l. 960.

l. 1278. ἰδών, sc. ἀποστεροῦντας.

l. 1279. ξυναινείς; 'Do you assent?' i.e. agree not to leave me.

l. 1281. ἐκλυον .. αὐδάν. These words refer to the voice of Orestes, cp. supra l. 1225 ὦ φθέγμ' ἀφίκου. The imperfect ἐκλυον is frequently used in Homer as an aorist.

ll. 1282, 3. 'I checked my feelings when I heard, not uttering a loud cry of misery.' Here Electra seems to be referring to her conduct when she heard of the announcement of the death of Orestes. Cp. supra ll. 797, 8. For the adversative οὐδέ supra l. 133 and note.

l. 1287. ἐν κακοῖς. Even in misery like the past, if such should come again, Electra would not forget her brother. Cp. O. C. 1702.

l. 1288. τὰ μὲν περισσεύοντα τῶν λόγων, 'all that is superfluous in speech.' Orestes wishes to impress upon Electra (1) that no time is to be lost, (2) that he requires no fresh incitement to vengeance. He has come on a divine mission, and the obligation laid upon him by the death of his father is not to be confounded with revenge for lost property, etc. In thus checking any lamentation over the past at a critical moment of the action, Sophocles differs from Aeschylus in the Choëphoroe.

ll. 1290, 1. For the construction cp. O. T. 1228, 9 ὅσα | κεύθει, τὰ δ' αὐτίκα κ.τ.λ. πατρώαν κτήσιν is put briefly for τὰ μὲν τῆς πατρώας κτήσεως.

l. 1292. χρόνου .. καιρόν, 'opportunity.' The addition of χρόνου makes the expression more definite. Of the circumstances Orestes as yet knows nothing, but the necessity of immediate action has been before him from the first, l. 22.

l. 1295. γελῶντας .. παύσομεν, 'cause to cease from the triumph they now enjoy.' Cp. supra l. 1153 γελῶσι δ' ἐχθροί· μᾶνεται δ' ὑφ' ἡδόνης κ.τ.λ. τῇ νῦν ὀδῶ, 'by the present attempt.'

l. 1296. οὕτω, sc. πράσσει. For the more general verb to be supplied from the more special cp. O. T. 227.

l. 1297. νῶν, i.e. Orestes and Pylades. νῶν ἐπαλθόντων is probably gen. absol.

l. 1298. μάτην, 'without due cause,' and so 'falsely.' Cp. O. C. 258, 9 δόξης .. μάτην βροσύσης.

l. 1302. τοῦμόν, sc. βούλημα. Cp. supra ll. 251, 2 καὶ τὸ σὸν σπεύδουσ' ἅμα | καὶ τοῦμόν αὐτῆς ἦλθον. τὰς ἡδονάς, 'the pleasures I have.'

l. 1303. Electra's pleasure all proceeds from Orestes; she has none of her own, i.e. none separate from him.

l. 1304. δεξαίμην, 'accept,' i.e. 'agree.' For this meaning cp. L. and S.

l. 1306. *ἐπιηρετοίην*. This is Elmsley's correction of *ἐπιηρετοίμην*. The middle voice does not seem to occur in classical Greek. Cp. however, supra l. 1124. *τῷ παρόντι δαίμονι*. The genius of the moment, supra l. 917 *οὐχ αὐτὸς ἀεὶ δαίμονων παραστατεῖ*.

l. 1307. *τάνθενδε*, 'matters here.' The ablative form is used because of the verb of perception. Cp. Tr. 632 *πρὶν εἰδέναι τάκειθεν εἰ ποθοῦμεθα*, supra l. 1070 *τὰ μὲν ἐκ δόμων*. *κλύων*, 'when you hear,' i. e. 'when I tell you.'

l. 1312. *ἐπεὶ σ' ἐσείδον*, 'having seen you;' the conjunction is both temporal and causative.

l. 1314. *μὲν . . . τῇδ' ὁδῷ*, 'on this single journey.'

l. 1315. *ἄσκοπα*, 'wonderful.' The word implies not only what is unexpected but what is beyond the reach of the eye or mind. Cp. supra l. 864 *ἄσκοπος ἁ λωπά* and note, Aj. 21.

l. 1317. *τέρας*, 'supernatural.'

l. 1318. *ἐξήκεις*, 'come finally.'

l. 1319. *ὥς σοι θυμός*, 'as you desire.'

l. 1320. *οὐκ ἂν δυοῖν ἤμαρτον*. 'I should not have missed the two,' i. e. 'I shall have secured one.' If Electra was prepared for such extremities unaided, how much more will she be willing to aid her brother.

l. 1321. *ἐμαυτήν*, she leaves Chrysothemis out of sight.

l. 1322. For the aorist cp. supra l. 668. Join *ἐπ' ἐξόδῳ* with *χαρούντος* and cp. Tr. 532 *ὥς ἐπ' ἐξόδῳ*. 'As on the point of going out.'

l. 1323. Electra now speaks in a louder tone, and gives vent to her exultation in irony. Those within will not be able to send Orestes forth, nor will they be pleased at the consequences of receiving him in the palace.

l. 1325. *ἡσθείη λαβών*, the participle and finite verb are contemporaneous.

l. 1326. *ὦ πλείστα μῶροι*. Cp. Ant. 1046 *οἱ πολλὰ δεινοί*.

l. 1327. *παρ' οὐδέν*, is to be taken adverbially with *κῆδεσθε*.

l. 1330. *οὐ γιγνώσκετε*, 'you are not aware of it.'

l. 1331. *σταθμοῖσι τοῖσδε*, 'by the door-post here.' Locative dative, a use common in Homer, supra ll. 174, 313.

l. 1332. *ὅμιν*. Ethical dat. 'You would have found your plan in the palace before yourselves.' On the short forms *ὅμιν*, *ἡμίν* cp. supra l. 17.

l. 1334. *εὐλάβειαν τῶνδε προὔθεμην*, 'I made this my care.' Cp. O. T. 134.

l. 1336. *σὺν χαρῇ βοῆς*, 'joyful crying,' 'cries of joy.'

l. 1338. *ἄκμή, ἐστὶ* is repeated. 'Delay is dangerous and now is the time to have done with the deed.'

l. 1339. *τάντεῦθεν*, 'which remains from this point.' Cp. O. C. 476 *τὸ δ' ἐνθεν*.

1. 1340. *ὑπάρχει*, 'there is this advantage.'

1. 1341. For the acc. of the participle cp. O. T. 956 *ἀγγελῶν ὡς οὐκέτ' ὄντα*.

1. 1342. *εἰς τῶν ἐν Ἅιδου*, 'alone of those in Hades you are here.' Or the line may be translated, 'Learn that you alone (*εἰς*) while living are among the inhabitants of Hades.' Either way, the meaning is, 'You alone are at once dead and living.'

1. 1344. *τελουμένων*, 'when all is over.' For this sense cp. Eur. And. 998 *τελουμένων δὲ Δελφὶς εἴσεται πέτρα*, and for the gen. also in a single word cp. O. T. 838.

1. 1345. With *καλῶς* supply *ἔχει* and with *τὰ μὴ καλῶς* supply *ἔχοντα*.

1. 1347. *οὐδέ γε . . φέρω*. 'I do not so much as conjecture.' *θυμόν* is used in the Homeric sense in which heart and mind are not yet carefully distinguished.

1. 1349. Join *οὐ χεροῖν*.

1. 1351. *ποτέ*, 'of old.' Cp. supra l. 1.

1. 1352. *προσεύρον*, 'found ready.' Cp. *προσλαμβάνω*.

1. 1354. *ὦ φίλτατον φῶς*. Cp. Od. 17. 41 *ἦλθες, Τηλέμαχε, γλυκερὸν φῶς*.

1. 1355. *πῶς ἦλθες*; 'Can it be that you have come?' The question expresses wonder.

1. 1356. *κἄμε*, because without Orestes, Electra's life was nothing; and it is by his coming that her misery is brought to an end.

1. 1357. The feet which carried him in flight supported the hands which received the boy.

1. 1361. *πατέρα*. The *παιδαγωγός* would be of about the same age as Agamemnon, and was last seen by Electra on the day of her father's death. Hence he brings back the memory of him.

1. 1364. *τοὺς γὰρ ἐν μέσῳ λόγους*, i. e. *περὶ τῶν ἐν μέσῳ γεγενημένων*. The acc. is taken up in *ταῦτα*. Cp. O. T. 819 *καὶ τὰδ' . . τάσδ' ἀρὰς ὁ προστιθείς*.

1. 1365. *κυκλοῦνται*, 'are rolling round' in their appointed circle, and therefore will arrive in due time.

1. 1367. *σφῶν*, i. e. Orestes and Pylades.

1. 1369. The absence of Aegisthus has already allowed Electra to come forth from the palace; it now forms the motive for immediate action; and it also separates the death of Clytemnestra from that of Aegisthus.

1. 1370. *σοφωτέροις*. Men are *σοφώτεροι ἐς μάχην* than women.

1. 1372. *οὐδέν*, is 'in no way,' 'not at all.'

1. 1373. *ἄν . . εἴη*, 'ought to be.'

1. 1374. *χωρεῖν*, sc. *ἔργον ἐστὶν ἡμῖν*.

1. 1377. *τούτοισιν* is merely *αὐτοῖν* repeated.

l. 1378. ἀφ' ὧν ἔχοιμι. For the optat. cp. O. T. 314 ἀφ' ὧν ἔχοι τε καὶ δύναται. λιπαρεῖ, 'persistent,' 'unfailing.' προύστην, 'worshipped thee with.' The acc. is πρὸς τὸ σημερινόν. Cp. O. C. 583, 4 τὰ δ' ἐν μέσῳ | ἡ λήστιν ἴσχεια.

l. 1380. πρόφρων, 'willing,' 'earnest.'

l. 1382. ἀνθρώποισι may be taken with δεῖξον and with δαρουῖνται.

l. 1384. προνέμεται, 'creeps onward,' like an animal at pasture. Here again the use of the middle is peculiar. Cp. supra l. 1124.

l. 1385. The War God is personified in Orestes, or rather the spirit with which he enters the house is spoken of as Ares. Aesch. Ag. 78 Ἄρης δ' οὐκ ἐνὶ χώρῳ supra l. 1243. τὸ δυσέριστον αἶμα, 'blood shed in an evil feud;' i. e. 'a feud between mother and son.' Others translate 'blood' (i. e. 'murder,' 'slaughter') hard to contend against.

l. 1386. δωμάτων ὑπόστεγοι, i. e. ὑπὸ στέγῃς δωμάτων.

l. 1387. πανουργημάτων. For the gen. cp. Ant. 1185 εὐγμάτων προσήγορος, Eur. Hec. 235 καρδιᾶς δηκτήρια etc. κύνες, the furies in the person of Orestes.

l. 1390. φρενῶν ὄνειρον, 'thought's dream,' i. e. presage. αἰωρούμενον, 'suspended,' or 'out in the sea.' Cp. supra l. 503 εἰ μὴ τὸδε φάσμα νυκτὸς εὖ κατασχέσει, Tr. 827 κατορίζει, Hdt. 6. 116 οἱ βάρβαροι τῇσι νηυσὶ ὑπεραιωρηθέντες Φαλήρου.

l. 1391. παράγεται is passive, 'is led within.' ἐνέρων | δολιόπους ἀρωγός, 'the crafty avenger of the dead.' Cp. Aesch. Cho. 726-729.

l. 1395. νεακόντητον αἶμα, 'newly-sharpened death.' αἶμα is put for μάχαιραν as conversely O. C. 481 μελίσσης for μέλιτος. The α in νεακόντητον appears to be short. Cp. Aesch. Cho. 729 ξιφοδηλήτοισιν ἀγῶσιν.

l. 1399. σίγα πρόσμενε. The sing. is addressed to the leader of the Chorus. With the context cp. Macbeth 2. 1 'Hark! Peace! he is about it.'

l. 1400. τί νῦν πράσσουσιν; 'What are they about now?'

l. 1401. λέβητα, 'the urn.'

l. 1405. φίλων, 'of friends,' mainly with reference to Aegisthus.

l. 1407. ἀνήκουστα, 'what should not have been heard.' The Chorus do not carry their temper to the end like Electra. They represent the ordinary human feeling, rather than the stern justice of the gods 'whom no weak pity moved.' So in the earlier part of the Play their sympathy could not reach to the bottom of Electra's grief, and they strive to soothe her into common-place feelings like their own.

l. 1412. ὃ γεννήσας πατήρ. The fullness of the expression forms a balance to τὴν τεκοῦσαν.

l. 1413. The Chorus only see that there is another death in the house of the Atreidae. Moreover hitherto Clytemnestra has been the prominent figure in the house and the city, and with her falls Aegisthus.

1. 1414. *καθαμερία*, the adj. is to be taken as an adverb. *φθίνει* appears to be used transitively here. Hermann would read *φθίνειν*.

1. 1415. To a modern reader this seems perhaps harsh; but it is the expression of long pent up desire for vengeance on the part of one who has seen all the mockeries and rejoicings of Clytemnestra over her dead husband. Electra's motive is the same stern justice to which Clytemnestra untruly appeals in Ag. 1384 ff. It is part of the moral teaching of this drama that guilt can destroy even the claims of natural affection.

1. 1416. *Αιγίσθφ θ'*. The *θ'*, if genuine, presupposes a *σοί θε*.

1. 1419. *τελοῦσ'*, 'are accomplishing their end.' Cp. supra l. 947 ἡ *βεβούλευμαι τελείν*. The mention of Aegisthus seems to have aroused the Chorus to the true position of affairs. *ζῶσιν*, 'are alive and full of vigour.' Cp. O. T. 481 τὰ δ' αἰεὶ *ζῶντα περιποτᾶται*, Aesch. Ag. 819 *ἀτης θύελλαι ζῶσι*.

1. 1420. *παλίσρρυτον* .. *ὑπεξαίρουσι*, 'drain in retributive streams,' 'drain in streams of vengeance.' *παλίσρρυτον* was restored by Bothe for *πολύρρυτον*.

1. 1422. Orestes and Pylades now return from the interior of the palace.

1. 1423. *θυηλῆς Ἀρεος*, 'the sacrifice in honour of Ares.' Cp. supra l. 1385. *λέγειν*. Erfurdt suggested *ψέγειν*, and the conjecture is not improbable, though perhaps it is too decisive a word for the Chorus.

1. 1427. *μητρῶφον* .. *λήμα*, 'the spirit of thy mother.' For the abstract form of expression cp. l. 913 *ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὐθ' ὁ νοῦς φιλεῖ τοιαῦτα πράσσειν* etc. For *λήμα*, which has a bad meaning, cp. O. C. 960 *ὦ λῆμ' ἀναιδέες*, ib. 877 *ὅσον λῆμ' ἔχων*.

1. 1429. *ἐκ προδήλου*, 'from a place in sight.' *ἐκ* is used of the quarter from which Aegisthus appears.

1. 1431. *ἐφ' ἡμῖν οὗτος*, 'here at our mercy,' with the notion of falling into our power. Cp. supra l. 85 *νίκην ἐφ' ἡμῖν*.

1. 1432. *κατ' ἀντιθύρων*, 'straight for the door-way.' The *ἀντίθυρα* here seem nothing more special than the parts which command the door-way.

1. 1434. *ὡς πάλιν*, sc. *εὖ θῆσθε*.

1. 1441. *δίκας ἀγῶνα*, 'the contest which justice has appointed.' For the gen. cp. *θεῶν ὄρκος*, *θεῶν μῆνεις* etc.

1. 1444. For the participle cp. supra l. 1341 and note. *ναυαγίους*. For the metaphor cp. supra l. 730.

1. 1445. *κρίνω*, 'I ask,' as in Tr. 195 *κρίνει παραστάς*.

1. 1449. *τῆς φιλάτης*, with *συμφορᾶς*. The word has a double meaning; 'an incident which concerns me most nearly,' and 'in which I greatly delight.'

1. 1451. *κατήνυσαν*, 'they have made their way to.' The gen. as

with *τυγχάνει*. The word is designedly ambiguous, 'they have made their way to,' 'they have accomplished their purpose against.'

l. 1452. *ὥς* merely adds force to *ἐτητύμην*.

l. 1454. *ἐμφανῆ*, sc. *τὸν θανόντα*. Aegisthus expects to see the body.

l. 1455. *ἄζηλος θέα*, is at once 'a sight that no one will desire,' and 'a sight that Aegisthus is not to be envied for.'

l. 1457. Here also there is a double meaning. 'If you can rejoice in the death of Orestes, it is not for me to hinder you,' and 'If there is any joy for you in this, may much joy be yours.'

ll. 1460, 1. 'That if any of them was in time past uplifted by foolish hopes respecting this man.' *ἄνδρὸς τοῦδε* is obj. gen.

ll. 1462, 3. 'And may not perforce get himself wisdom by coming under my punishment.' For *φύσῃ φρένας* cp. O. C. 804, 5 *οὐδὲ τῷ χρόνῳ φύσας φανεί* | *φρένας ποτέ*;

ll. 1463, 4. 'My resistance is at an end (my share in the work is being completed), in time I have learnt wisdom, so as to obey the stronger (to be on the victorious side).' *συμφέρειν* is used in a sense more common in the middle voice, (O. C. 641 *τῇδε γὰρ ξυνοίσομαι*). Cp. Eur. Med. 13 *αὐτὴ δὲ πάντα συμφέρουσα* Ἰάσονι.

ll. 1466, 7. According to the common interpretation of these lines *θεῶν* must be supplied with *φθόνου*. The death of Orestes in his youth and strength is an instance of the envy of the Gods. Then Aegisthus, shrinking from the boldness of the expression, adds *εἰ δ' ἔπεισι* κ.τ.λ., 'If Nemesis awaits on this (expression), I withdraw it.' But the last words may perhaps mean, 'Whether Nemesis has a part in this envy of the Gods, I do not say,' i.e. Aegisthus will not say that the death of Orestes is a sacrifice to the righteous anger of the furies of the house. The envy of the gods is apparent, but the righteousness of that envy is not equally clear. - See the close of the Trachiniae.

l. 1468. *ἀπ' ὀφθαλμῶν*, 'away from my eyes,' 'out of my sight.'

l. 1469. *τοί*, 'as it ought to do,' 'as is usually the case.'

l. 1470. To Aegisthus Orestes is speaking as a Phocian stranger. But his words also imply that he has renounced his mother in death as in life. He has no part or lot more in her, and the rites of burial which were the duty of the nearest relative, do not devolve on him.

l. 1475. *τίνα φοβεί*; 'What means this fear of me?' Orestes does not directly reveal himself.

l. 1477. 'Why! are you so long in perceiving (*πάλα*) that you are speaking of the living as though they were dead?'

l. 1478. *θανοῦσιν . . ἴσα = ἴσα καὶ θανοῦσιν*.

l. 1481. 'Hast thou been so long deceived, and that (*καί*) though so excellent a prophet?' The words *μάντις ἔριστος* refer to the guess of Aegisthus.

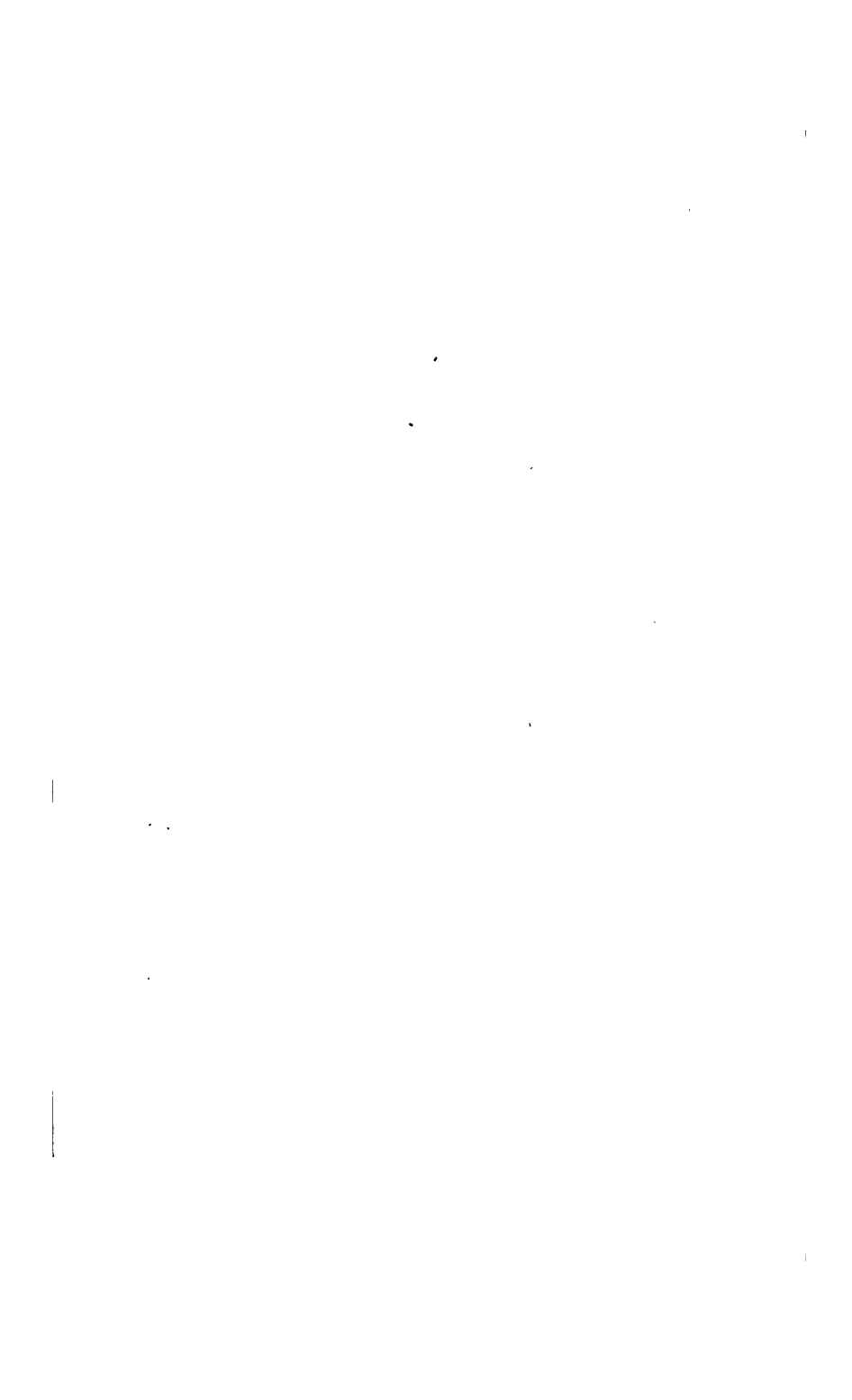
1. 1483. *πέρα*, 'farther,' 'more.'
11. 1485, 6. 'When men are steeped in evil, what advantage can he gain by delay,' i. e. the sooner a doomed criminal is put to death, the better. The article with *χρόνου* may be explained as referring to *μέλλον*, the time due to the delay.
1. 1487. *πρόθες*, 'lay him out.' *προτιθέναι* is the technical word for this. Cp. Ant. 24 (note).
1. 1488. *ταφεύσιν*, cp. Ant. 1081 ff.
1. 1490. *λυτήριον*. The smallest honour done to Aegisthus, living or dead, would recall to Electra the memory of the insults inflicted upon her.
11. 1491, 2. 'Here is now no contest of words, but a struggle touching thy life.'
1. 1493. Not only is the absolute victory of Orestes made more prominent by this compulsory entrance of Aegisthus into the house, but the rule 'Neu coram populo pueros Medea trucidet' is so applied as to make the retribution more perfect. Cp. *εἰ κε πάθοι τά τ' ἔρεξε*. Moreover the death of Aegisthus in public might gain sympathy for him, *ἐν αὐτῷ τῷ πάθει*, as the Chorus felt a sympathy for Clytemnestra (supra l. 1407).
1. 1495. *ἐνθαπερ*, 'to the very spot where.'
1. 1498. Aegisthus speaks as if more woes were in store for the house of the Atreidae. To this assumption of prophetic power Orestes replies in the next line.
1. 1499. For the elision of the emphatic *σ'* cp. Phil. 339, O. T. 329, 405.
1. 1500. 'Your father was no prophet; I triumphed over him.'
1. 1503. *ἢ μή φύγω σε*; 'Afraid that I may escape you?' Aegisthus still speaks in a half scornful tone, 'Are you still afraid of me, helpless as I am?' *μή μὲν οὖν*, 'No that you may not,' *μὲν οὖν*, as often, corrects the statement.
1. 1504. *φυλάξαι .. πικρόν*, 'take care to make bitter.'
1. 1505. In these words Orestes speaks as the especial champion of justice. Whether they stand in relation to any contemporary changes in the courts at Athens, it is impossible to tell. On the subject compare the discussions in Thuc. 3.
1. 1508. *ὦ σπέρμ' Ἀτρείως*, sc. i. e. Orestes. Aesch. Cho. 236 *δακρυτὸς ἐλπίς σπέρματος σωτηρίου*.
1. 1509. *δὲ' ἐλευθερίας ἐξήλθες* = 'hast come forth into freedom.' Cp. the phrase *διὰ δίκης λέναι*. The freedom is from the curse and from the thralldom of the Thyestidae.
1. 1510. *τῇ νῦν ὀρμῇ τελεωθέν*, 'brought to ripeness by the present onset.' Orestes has now attained his full stature, he is once more the heir of the Atreidae in the home of his fathers. To attain this end has been the object of the action throughout this drama.

INDEX.

- ACCUSATIVE**, 959, 1273, 1364, 1378.
 — of definition, 709.
 — in apposition to verbal notion, 130.
 — double, 122, 123.
 — cognate, 37, 995.
 — *κατὰ σύνεσιν*, 480.
Active voice, 906.
Adjective, condensed use of = genitive, 857.
 — simple and compound, 267, 671.
 — compound, 1239.
Alliteration, 40.
Amphiaraus, 837.
Anachronisms, 49, 62, 681, 682.
Anapaestic Senarii, 1160.
Aorist, 89, 221, 668.
Argos, 4.
Article, 1203.
 — emphatic, 167, 263, 564.
 — Homeric, 601.
 — with *πολύς*, 185.
 — with infinitive, 1030.
 — with abstract noun, 994.
 — omitted, 265, 991.
Athenian women, 911.
Attendants nameless, 634.
Birds, 18.
Caesura, 1036.
Chariot races, 722.
Choephoroe, 326.
Chorus, 1407.
 — function in Electra.
Chronology, 14.
Chrysothemis, 339.
Condensed expression, 545.
Cretic termination, 376.
Crisean plain, 181.
Cyrene, 702.
Dative, 255.
 — elided, 456.
 — of cause, 42, 549.
 — Ethic, 173, 1332.
 — locative, 174, 313, 1331.
 — of occasion, 193.
Dead, condition of, 355, 356, 841.
Divided line, 1220.
Dual, 950.
Electra's character, 368, 1415.
Ellipse, 1290, 1291.
 — of *ἄλλοτε*, 752.
 — of verb, 105.
Explanatory substantives in apposition to pronouns, 99, 147.
Future with οὐ μή, 1052.
Genitive, 900, 1441.
 — absolute, 1344.
 — after adjectives, 3, 159, 232.
 — with *διδακτά*, 344.
 — after verb *εἰδέναι*, 668.
 — after verb *μολεῖν*, 908.
 — with *φῆς*, 318.
 — as ablative, 78, 324, 449, 653.
 — descriptive, 19.
 — objective, 90, 636, 1461.
 — subjective, 250, 499.
 — of definition, 681, 682.
Gnomic aorist, 26.
Greek manners, 872.
Hereum, 8.

- Inanimate objects condemned, 485.
 Infinitive in relative clause, 422.
 Ionic 3rd plural, 211.
- Masculine gender, 726, 771, 1105.
 — dual, of women, 977.
 — plural, of women, 399.
 — singular, of women, 424, 1026, 1105.
- Metaphor, 501, 851, 852, 1390.
 Middle voice, 13, 1124, 1384.
 — (of δράω), 1058.
 — for active (τιμωρούμενοι), 349, 399.
 — causative, 297.
- Mutilation of the dead, 445.
 Mycenae, 9.
- Names in Greek drama, 1.
 Negatives independent, 336.
 Nemesis, 1467.
- Optative, 1378.
- Optative with *άν*, entreaty depending on a condition, 637.
 — without *άν*, note on 800.
- Pleonasm, 53, 231.
 Plural, 764, 873.
 — *κοῖται*, 194.
 — *θανάτους*, 205.
 — *γενῶν*, 196.
 — *φόνους*, 779.
 — for singular, 241, 1233.
 — of chariot, 745.
- Preposition, adverbial, 299.
 Proleptic adjective, 242.
 — participle, 68.
- Sacrifices, 630.
 Sophocles and Homer, 539.
- Subjunctive after aorist, 91.
 — with *θέλεις*, 80, 81.
- Tmesis *σύν*, 746.
- Zeugma, 72, 435.
-
- ἀγγέλλειν* with accus. part., 1341, 1444.
ἀθλα, 691.
αἰκία, 515.
ἄκρατον, 786.
ἀλιπαρή, 451.
ἄλσος, 5.
άν, omitted, 914, 1022.
 — *εἴη*, 1373.
ἀναγκαῖα τύχη, 48.
ἀνὴρ, 45.
ἀνστάσεις, 137.
ἀνταῖς, 139.
ἀντί, 537.
ἀπό, 140, 1127.
ἀποικος, 189.
ἀπονοίατο, 211.
ἄρα, 1179.
ἀρχήν, 439.
ἀσκευον, with gen. 36.
ἄτη (changed meaning in Sophocles), 224, 235.
αὐτήν = *ἐμαυτήν*, 285.
βήματι, 163.
βλ, in prosody, 301, 440.
- γάρ*, 930.
δέ, in apodosis, 27, 294.
δ' οὖν, 891.
δή, 1243.
δι' ἐλευθερίας, 1509.
δισσῶν, 645.
δορύξενος, 46.
δυστηνος, 121.
- εἰ*, with subjunctive, 379.
εἰδέναι σου, 668.
εἴτ' οὖν, 560.
ἐκ = *ὑπό*, 124, 264.
ἐκ = from, 894.
 — *δ' ὑποστρόφη*, 725.
ἐκπληρῶν, 708.
ἐμεν, 21.
ἐμμην' ἱερά, 281.
ἐν, adverbial, 713.
 — *πένθει*, 847.
ἐνθαπερ, 1495.
ἐπαιτεῖν, 1124.
ἐπηνεσα, 1322.
ἐπί = with, 108.
ἐπιτίμια, 915.

- ἐσορώμενοι (middle), 1059.
 ἔσχεν, 564.
 εὐπατρὶς, 1081.
 ἐφ' ἡμῶν = within our reach, 85.
 — = at our mercy, 1431.
 ἔχων (guiding), 720.
 ζῆν, 1043.
 ζῶει, 157.
 ἡμῶν, 17.
 ἴσθησι, causative, 280.
 καθοπίσασα, 1086.
 καί, with interrog. for further information, 385.
 — with question implying objection, 236.
 — = and that, 1481.
 — μὴν, 78, 556.
 καλεῖ, fut. Mid. for Pass., 971.
 κεκλησεται, 230.
 κρύπτουσι, 826.
 λῆμα, 1427.
 Λύκειος, 7.
 μακρὰν λέγειν, 1259.
 μάταιος, 642.
 μέν, emphatic, not followed by δέ, 61, 103.
 μή, with future, 1276.
 μούνος, 531.
 ὅδε, 514.
 ὀκνῶ, 1271.
 ὄμμα, 902.
 ὄνασις, 1060.
 ὅπως, 1134.
 ὅρα μή, with indic., 580.
 ὅστε, 151.
 ὅτε = since, 38.
 οὐ καλόν, 593.
 οὐ, with infin., 780.
 οὐδέ, adversative, 132.
 πάλαι, 676, 920.
 πάμπνοχοι, 841.
 παπαί, 867.
 προστατῶν, 781.
 προϋστήτην, 980.
 σύν, 191, 641.
 σχεδόν τι, 609.
 τεκοῦσα, 342.
 τηλικούτος, 614.
 τίκτουσα, 342.
 τίς, τί = ὅστις, ὃ τι, 316.
 τλήμων, 275.
 τλήναι, with participle, 943.
 τὸ τῶνδε, 1203.
 τοι, 871, 1469.
 τοιαῦτα (abbreviation), 35.
 τοῖς, relative, 205.
 τυμβεύσαι, 406.
 τύραννος, 661.
 ὑπαί, 711.
 ὑπηρετοίην, 1306.
 φάσκειν, 9.
 φάσκων, 319.
 φέρεται, 101.
 φέρομαι, 476.
 φερομέναν ἀριστα, 1095, 1096.
 φθόνος, 1466.
 φόνων, 11.
 φύσις, 686.
 χρῆς, 606.
 ὦν, omitted after τυγχάνει, 46, 313.
 ὥς = would that, 120.



April, 1877.

BOOKS

PRINTED AT

THE CLARENDON PRESS, OXFORD,

AND PUBLISHED FOR THE UNIVERSITY BY

MACMILLAN AND CO.,

29 & 30, BEDFORD STREET, COVENT GARDEN, LONDON.

LEXICONS, GRAMMARS, &c.

- A Greek-English Lexicon**, by Henry George Liddell, D.D., and Robert Scott, D.D. *Sixth Edition, Revised and Augmented.* 1870. 4to. cloth, 1*l.* 16*s.*
- A Greek-English Lexicon**, abridged from the above, chiefly for the use of Schools. *Seventeenth Edition, carefully revised throughout.* 1876. square 12mo. cloth, 7*s.* 6*d.*
- A copious Greek-English Vocabulary**, compiled from the best authorities. 1850. 24mo. bound, 3*s.*
- Graecae Grammaticae Rudimenta in usum Scholarum.** Auctore Carolo Wordsworth, D.C.L. *Eighteenth Edition,* 1875. 12mo. bound, 4*s.*
- A Practical Introduction to Greek Accentuation**, by H. W. Chandler, M.A. 1862. 8vo. cloth, 10*s.* 6*d.*
- Scheller's Lexicon of the Latin Tongue**, with the German explanations translated into English by J. E. Riddle, M.A. 1835. fol. cloth, 1*l.* 1*s.*
- A Practical Grammar of the Sanskrit Language**, arranged with reference to the Classical Languages of Europe, for the use of English Students, by Monier Williams, M.A. *Third Edition,* 1864. 8vo. cloth, 15*s.*
- A Sanskrit English Dictionary**, Etymologically and Philologically arranged, with special reference to Greek, Latin, German, Anglo-Saxon, English, and other cognate Indo-European Languages. By Monier Williams, M.A., Boden Professor of Sanskrit. 1872. 4to. cloth, 4*l.* 14*s.* 6*d.*
- An Icelandic-English Dictionary.** By the late R. Cleasby. Enlarged and completed by G. Vigfusson. With an Introduction, and Life of R. Cleasby, by G. Webbe Dasent, D.C.L. 4to. cloth, 3*l.* 7*s.*

GREEK CLASSICS.

Aeschylus: Tragoediae et Fragmenta, ex recensione Guil.
Dindorfii. *Second Edition*, 1851. 8vo. cloth, 5s. 6d.

**Sophocles: Tragoediae et Fragmenta, ex recensione et cum
commentariis** Guil. Dindorfii. *Third Edition*, 2 vols. 1860. fcap. 8vo. cloth,
2l. 1s.

Each Play separately, *imp.*, 2s. 6d.

The Text alone, printed on writing paper, with large
margin, royal 16mo. cloth, 8s.

The Text alone, square 16mo. cloth, 3s. 6d.

Each Play separately, *imp.*, 6d.

Sophocles: Tragoediae et Fragmenta cum Annotatt. Guil.
Dindorfii. Tomi II. 1849. 8vo. cloth, 10s.

The Text, Vol. I. 5s. 6d. The Notes, Vol. II. 4s. 6d.

Euripides: Tragoediae et Fragmenta, ex recensione Guil.
Dindorfii. Tomi II. 1834. 8vo. cloth, 10s.

Aristophanes: Comoediae et Fragmenta, ex recensione
Guil. Dindorfii. Tomi II. 1835. 8vo. cloth, 11s.

Aristoteles; ex recensione Immanuelis Bekkeri. Accedunt
Indices Sylburgiani. Tomi XI. 1837. 8vo. cloth, 2l. 10s.

Each volume separately, 5s. 6d.

Demosthenes: ex recensione Guil. Dindorfii. Tomi IV.
1846. 8vo. cloth, 1l. 1s.

Homerus: Ilias, ex rec. Guil. Dindorfii. 1856. 8vo. cloth,
5s. 6d.

Homerus: Odyssea, ex rec. Guil. Dindorfii. 1855. 8vo.
cloth, 5s. 6d.

Plato: The Apology, with a revised Text and English
Notes, and a Digest of Platonic Idioms, by James Riddell, M.A. 1867. 8vo.
cloth, 8s. 6d.

Plato: Philebus, with a revised Text and English Notes,
by Edward Poste, M.A. 1860. 8vo. cloth, 7s. 6d.

Plato: Sophistes and Politicus, with a revised Text and
English Notes, by L. Campbell, M.A. 1866. 8vo. cloth, 18s.

Plato: Theaetetus, with a revised Text and English Notes,
by L. Campbell, M.A. 1861. 8vo. cloth, 9s.

Plato: The Dialogues, translated into English, with Ana-
lyses and Introductions. By B. Jowett, M.A., Master of Balliol College, and
Regius Professor of Greek. *A new Edition in five volumes*, medium 8vo,
cloth, 3l. 10s.

THE HOLY SCRIPTURES.

The Holy Bible in the Earliest English Versions, made from the Latin Vulgate by John Wycliffe and his followers; edited by the Rev. J. Forshall and Sir F. Madden. 4 vols. 1850. royal 4to. cloth, 3*l.* 3*s.*

The Holy Bible: an exact reprint, page for page, of the Authorized Version published in the year 1611. Demy 4to. half bound, 1*l.* 1*s.*

Novum Testamentum Græce. Edidit Carolus Lloyd, S.T.P.R., necnon Episcopus Oxoniensis. 1869. 18mo. cloth, 3*s.*

The same on writing paper, small 4to. cloth, 10*s.* 6*d.*

Novum Testamentum Græce juxta Exemplar Millianum. 1868. 18mo. cloth, 2*s.* 6*d.*

The same on writing paper, small 4to. cloth, 6*s.* 6*d.*

Evangelia Sacra Græce. 1870. fcap. 8vo. limp, 1*s.* 6*d.*

Vetus Testamentum ex Versione Septuaginta Interpretum secundum exemplar Vaticanum Romæ editum. Accedit potior varietas Codicis Alexandrini. *Editio Altera*. Tomi III. 18mo. cloth, 1*8s.*

ECCLESIASTICAL HISTORY, &c.

Bædæ Historia Ecclesiastica. Edited, with English Notes, by G. H. Moberly, M.A. 1869. crown 8vo. cloth, 10*s.* 6*d.*

Bingham's Antiquities of the Christian Church, and other Works. 10 vols. 1855. 8vo. cloth. *Price reduced from 5*l.* 5*s.* to 3*l.* 3*s.**

Eusebius' Ecclesiastical History, according to the Text of Burton. With an Introduction by William Bright, D.D., Regius Professor of Ecclesiastical History, Oxford. Crown 8vo. cloth, 8*s.* 6*d.*

The Orations of St. Athanasius against the Arians. With an Account of his Life. By William Bright, D.D. Crown 8vo. cloth, 9*s.*

Patrum Apostolicorum, S. Clementis Romani, S. Ignatii, S. Polycarpi, quæ supersunt. Edidit Guili. Jacobson, S.T.P.R. Tomi II. *Fourth Edition*, 1863. 8vo. cloth, 1*l.* 1*s.*

ENGLISH THEOLOGY.

Butler's Analogy, with an Index. 8vo. cloth, 5*s.* 6*d.*

Butler's Sermons. 8vo. cloth, 5*s.* 6*d.*

Greswell's Harmonia Evangelica. *Fifth Edition*, 1856. 8vo. cloth, 9*s.* 6*d.*

Hooker's Works, with his Life by Walton, arranged by John Keble, M.A. *Sixth Edition*, 3 vols. 1874. 8vo. cloth, 1*l.* 11*s.* 6*d.*

Hooker's Works; the text as arranged by John Keble, M.A. 2 vols. 1875. 8vo. cloth, 11*s.*

Pearson's Exposition of the Creed. Revised and corrected by E. Burton, D.D. *Sixth Edition*, 1870. 8vo. cloth, 10*s.* 6*d.*

Waterland's Review of the Doctrine of the Eucharist, with a Preface by the present Bishop of London. 1868. crown 8vo. cloth, 6*s.* 6*d.*

ENGLISH HISTORY.

A History of England. Principally in the Seventeenth Century. By Leopold Von Ranke. 6 vols. 8vo. *cloth*, 3*l.* 3*s.*

Clarendon's (Edw. Earl of) History of the Rebellion and Civil Wars in England. To which are subjoined the Notes of Bishop Warburton. 7 vols. 1849. medium 8vo. *cloth*, 2*l.* 10*s.*

Clarendon's (Edw. Earl of) History of the Rebellion and Civil Wars in England. 7 vols. 1839. 18mo. *cloth*, 1*l.* 1*s.*

Freeman's (E. A.) History of the Norman Conquest of England: its Causes and Results. Vols. I and II. 8vo. 1*l.* 16*s.*

Vol. III. The Reign of Harold and the Interregnum. 8vo. *cloth*, 1*l.* 1*s.*

Vol. IV. The Reign of William. 1871. 8vo. *cloth*, 1*l.* 1*s.*

Vol. V. The Effects of the Norman Conquest. 8vo. *cloth*, 1*l.* 1*s.*

Rogers's History of Agriculture and Prices in England, A.D. 1259-1400. 2 vols. 1866. 8vo. *cloth*, 2*l.* 2*s.*

MATHEMATICS, PHYSICAL SCIENCE, &c.

An Account of Vesuvius, by John Phillips, M.A., F.R.S., Professor of Geology, Oxford. 1869. Crown 8vo. *cloth*, 10*s.* 6*d.*

Treatise on Infinitesimal Calculus. By Bartholomew Price, M.A., F.R.S., Professor of Natural Philosophy, Oxford.

Vol. I. Differential Calculus. *Second Edition*, 1858. 8vo. *cloth*, 14*s.* 6*d.*

Vol. II. Integral Calculus, Calculus of Variations, and Differential Equations. *Second Edition*, 1865. 8vo. *cloth*, 18*s.*

Vol. III. Statics, including Attractions; Dynamics of a Material Particle. *Second Edition*, 1862. 8vo. *cloth*, 16*s.*

Vol. IV. Dynamics of Material Systems; together with a Chapter on Theoretical Dynamics, by W. F. Donkin, M.A., F.R.S. 1862. 8vo. *cloth*, 16*s.*

MISCELLANEOUS.

An Introduction to the Principles of Morals and Legislation. By Jeremy Bentham. Crown 8vo. *cloth*, 6*s.* 6*d.*

Bacon's Novum Organum, edited, with English Notes, by G. W. Kitchin, M.A. 1855. 8vo. *cloth*, 9*s.* 6*d.*

Bacon's Novum Organum, translated by G. W. Kitchin, M.A. 1855. 8vo. *cloth*, 9*s.* 6*d.*

Smith's Wealth of Nations. A new Edition, with Notes, by J. E. Thorold Rogers, M.A. 2 vols. 8vo. *cloth*, 21*s.*

The Student's Handbook to the University and Colleges of Oxford. *Third Edition.* Extra fcap. 8vo. *cloth*, 2*s.* 6*d.*

Clarendon Press Series.

The Delegates of the Clarendon Press having undertaken the publication of a series of works, chiefly educational, and entitled the *Clarendon Press Series*, have published, or have in preparation, the following.

Those to which prices are attached are already published; the others are in preparation.

I. LATIN AND GREEK CLASSICS, &c.

An Elementary Latin Grammar. By John B. Allen, M.A.,
Head Master of Perse Grammar School, Cambridge. Extra fcap. 8vo. cloth,
2s. 6d.

A First Latin Exercise Book. By the same Author.
Extra fcap. 8vo. cloth, 2s. 6d.

A Series of Graduated Latin Readers.

First Latin Reader. By T. J. Nunns, M.A. *Second*
Edition. Extra fcap. 8vo. cloth, 2s.

Second Latin Reader. *In Preparation.*

Third Latin Reader, or Specimens of Latin Literature.
Part I. Poetry. By James McCall Marshall, M.A., Dulwich College.

Fourth Latin Reader.

Cicero. Selection of interesting and descriptive passages.
With Notes. By Henry Walford, M.A., Wadham College, Oxford, Assistant
Master at Halleybury College. In three Parts. *Third Edition.* Ext. fcap.
8vo. cloth, 4s. 6d.

Each Part separately, in limp cloth, 2s. 6d.

Part I. Anecdotes from Grecian and Roman History.

Part II. Omens and Dreams: Beauties of Nature.

Part III. Rome's Rule of her Provinces.

Cicero. Select Letters (for Schools). With Notes. By the
late C. E. Prichard, M.A., and E. R. Bernard, M.A., Fellow of Magdalen
College, Oxford. *Second Edition.* Extra fcap. 8vo. cloth, 3s.

Pliny. Select Letters (for Schools). With Notes. By the
same Editors. Extra fcap. 8vo. cloth, 3s.

Cornelius Nepos. With Notes, by Oscar Browning, M.A.,
Fellow of King's College, Cambridge, and Assistant Master at Eton College.
Ext. fcap. 8vo. cloth, 2s. 6d.

Caesar. The Commentaries (for Schools). With Notes
and Maps, &c. By C. E. Moberly, M.A., Assistant Master in Rugby School.

The Gallic War. Extra fcap. 8vo. cloth, 4s. 6d.

The Civil War. Extra fcap. 8vo. cloth, 3s. 6d.

The Civil War. Book I. Extra fcap. 8vo. cloth, 2s. 6d.

Livy. Selections (for Schools). With Notes and Maps.
By H. Lee Warner, M.A., Assistant Master at Rugby School. *In Parts.*
Ext. fcap. 8vo. cloth, 1s. 6d. each.

Part I. The Caudine Disaster.

Part II. Hannibal's Campaign in Italy.

Part III. The Macedonian War.

Livy, Books I-X. By J. R. Seeley, M.A., Regius Professor
of Modern History, Cambridge. Book I. *Second Edition.* Demy 8vo. cloth, 6s.
Also a small edition for Schools.

Passages for Translation into Latin. For the use of
Passmen and others. Selected by J. Y. Sargent, M.A., Fellow of Magdalen
College, Oxford. *Fourth Edition.* Ext. fcap. 8vo. cloth, 2s. 6d.

Tacitus. The Annals. Books I-VI. With Essays and
Notes. By T. F. Dallin, M.A., Tutor of Queen's College, Oxford. *Preparing.*

Cicero's Philippic Orations. With Notes. By J. R. King,
M.A., formerly Fellow and Tutor of Merton College, Oxford. Demy 8vo.
cloth, 10s. 6d.

Cicero. Select Letters. With English Introductions,
Notes, and Appendices. By Albert Watson, M.A., Fellow and Lecturer of
Brasenose College, Oxford. *Second Edition.* Demy 8vo. cloth, 18s.

Cicero. Select Letters (Text). By the same Editor.
Extra fcap. 8vo. cloth, 4s.

Cicero pro Cluentio. With Introduction and Notes. By
W. Ramsay, M.A. Edited by G. G. Ramsay, M.A., Professor of Humanity,
Glasgow. Ext. fcap. 8vo. cloth, 3s. 6d.

Cicero de Oratore. With Introduction and Notes. By
A. S. Wilkins, M.A., Professor of Latin, Owens College, Manchester.

Catullus. A Commentary on Catullus. By Robinson
Ellis, M.A. 8vo. cloth, 16s. *Just Published.*

Catulli Veronensis Liber. Recognovit, apparatus criticum
prolegomena appendices addidit, Robinson Ellis, A.M. 1867. 8vo. cloth, 16s.

Catulli Veronensis Carmina Selecta, secundum recog-
nitionem Robinson Ellis, A.M. Extra fcap. 8vo. cloth, 3s. 6d.

Ovid. Selections for the use of Schools. With Introduc-
tions and Notes, and an Appendix on the Roman Calendar. By W. Ramsay,
M.A. Edited by G. G. Ramsay, M.A., Professor of Humanity, Glasgow. *Second*
Edition. Ext. fcap. 8vo. cloth, 5s. 6d.

Horace. With Introductions and Notes. By Edward C.
Wickham, M.A., Head Master of Wellington College.

Vol. I. The Odes, Carmen Seculare, and Epodes. Demy 8vo. cloth, 12s.

Also a small edition for Schools.

Persius. The Satires. With a Translation and Com-
mentary. By John Conington, M.A., late Corpus Professor of Latin in the
University of Oxford. Edited by H. Nettleship, M.A. *Second Edition.* 8vo.
cloth, 7s. 6d.

Selections from the less known Latin Poets. By North
Pinder, M.A. Demy 8vo. cloth, 15s.

Fragments and Specimens of Early Latin. With Introduction and Notes. By John Wordsworth, M.A., Tutor of Brasenose College, Oxford. Demy 8vo. cloth, 18s.

A Manual of Comparative Philology, as applied to the Illustration of Greek and Latin Inflections. By T. L. Papillon, M.A., Fellow of New College. Crown 8vo. cloth, 6s.

The Roman Poets of the Augustan Age. Virgil. By William Young Sellar, M.A., Professor of Humanity in the University of Edinburgh. 8vo. cloth, 14s. *Just Published.*

The Roman Poets of the Republic. By the same Editor. *Preparing.*

A Greek Primer, in English, for the use of beginners. By the Right Rev. Charles Wordsworth, D.C.L., Bishop of St. Andrews. *Fourth Edition.* Ext. fcap. 8vo. cloth, 1s. 6d.

Greek Verbs, Irregular and Defective; their forms, meaning, and quantity; embracing all the Tenses used by Greek writers, with reference to the passages in which they are found. By W. Veitch. *New Edition.* Crown 8vo. cloth, 10s. 6d.

The Elements of Greek Accentuation (for Schools): abridged from his larger work by H. W. Chandler, M.A., Waynflete Professor of Moral and Metaphysical Philosophy, Oxford. Ext. fcap. 8vo. cloth, 2s. 6d.

A Series of Graduated Greek Readers.

First Greek Reader. *In the Press.*

Second Greek Reader. *In Preparation.*

Third Greek Reader. *In Preparation.*

Fourth Greek Reader; being Specimens of Greek Dialects. With Introductions and Notes. By W. W. Merry, M.A., Fellow and Lecturer of Lincoln College. Ext. fcap. 8vo. cloth, 4s. 6d.

Fifth Greek Reader. Part I, Selections from Greek Epic and Dramatic Poetry, with Introductions and Notes. By Evelyn Abbott, M.A., Fellow and Tutor of Balliol College. Ext. fcap. 8vo. cloth, 4s. 6d.

Part II. By the same Editor. *In Preparation.*

Xenophon. Easy Selections from the Anabasis. With a Vocabulary, Notes, and Map. By J. S. Phillpotts, B.C.L., and C. S. Jerram, M.A. Ext. fcap. 8vo. cloth, 3s. 6d. *Just Published.*

Xenophon. Selections (for Schools). With Notes and Maps. By J. S. Phillpotts, B.C.L., Head Master of Bedford School.

Part I. *Second Edition.* Ext. fcap. 8vo. cloth, 3s. 6d.

Arrian. Selections (for Schools). With Notes. By J. S. Phillpotts, B.C.L., Head Master of Bedford School.

The Golden Treasury of Ancient Greek Poetry; being a Collection of the finest passages in the Greek Classic Poets, with Introductory Notices and Notes. By R. S. Wright, M.A., Fellow of Oriel College, Oxford. Ext. fcap. 8vo. *cloth*, 8s. 6d.

A Golden Treasury of Greek Prose; being a Collection of the finest passages in the principal Greek Prose Writers, with Introductory Notices and Notes. By R. S. Wright, M.A., and J. E. L. Shadwell, M.A. Ext. fcap. 8vo. *cloth*, 4s. 6d.

Aristotle's Politics. By W. L. Newman, M.A., Fellow of Balliol College, Oxford.

Demosthenes and Aeschines. The Orations on the Crown. With Introductory Essays and Notes. By G. A. Simcox, M.A., and W. H. Simcox, M.A. Demy 8vo. *cloth*, 12s.

Theocritus (for Schools). With Notes. By H. Kynaston, (late Snow,) M.A., Head Master of Cheltenham College. *Second Edition.* Ext. fcap. 8vo. *cloth*, 4s. 6d.

Homer. Iliad. By D. B. Monro, M.A., Fellow and Tutor of Oriel College, Oxford.

Also a smaller edition for Schools.

Homer. Odyssey, Book II. With Introduction, Notes, and Table of Homeric Forms. By W. W. Merry, M.A., Fellow and Lecturer of Lincoln College, Oxford. Ext. fcap. 8vo. *cloth*, 1s. 6d.

Homer. Odyssey, Books I-XII (for Schools). By W. W. Merry, M.A., Fellow and Lecturer of Lincoln College, Oxford. *Fourth Edition.* Ext. fcap. 8vo. *cloth*, 4s. 6d.

Homer. Odyssey, Books XIII-XXIV (for Schools). By the same Editor. *Preparing.*

Homer. Odyssey, Books I-XII. Edited with English Notes, Appendices, &c. By W. W. Merry, M.A., Fellow and Lecturer of Lincoln College, Oxford; and the late James Riddell, M.A., Fellow of Balliol College, Oxford. Demy 8vo. *cloth*, 16s.

Homer. Odyssey, Books XIII-XXIV. By Robinson Ellis, M.A., Fellow of Trinity College, Oxford.

Plato. Selections (for Schools). With Notes. By B. Jowett, M.A., Regius Professor of Greek; and J. Purves, M.A.

Sophocles. The Plays and Fragments. With English Notes and Introductions. By Lewis Campbell, M.A., Professor of Greek, St. Andrews. Vol. I. Oedipus Tyrannus. Oedipus Coloneus. Antigone. 8vo. *cloth*, 12s.

Sophocles. The Text of the Seven Plays. By the same Editor. Ext. fcap. 8vo. *cloth*, 4s. 6d.

Sophocles. In Single Plays, with English Notes, &c. By Lewis Campbell, M.A., Professor of Greek, St. Andrews, and Evelyn Abbott, M.A., Fellow of Balliol College, Oxford.

Oedipus Tyrannus. Ext. fcap. 8vo. *cloth*, 1s. 9d.

Oedipus Coloneus. Ext. fcap. 8vo. *cloth*, 1s. 9d.

Antigone. Ext. fcap. 8vo. *cloth*, 1s. 9d.

Ajax. Ext. fcap. 8vo. *cloth*, 2s.

Sophocles. Oedipus Rex: Dindorf's Text, with Notes by the present Bishop of St. David's. Extra fcap. 8vo. *cloth*, 1s. 6d.

II. MENTAL AND MORAL PHILOSOPHY.

The Elements of Deductive Logic, designed mainly for the use of Junior Students in the Universities. By T. Fowler, M.A., Fellow and Tutor of Lincoln College, Oxford. *Fifth Edition*, with a Collection of Examples. Ext. fcap. 8vo. cloth, 3s. 6d.

The Elements of Inductive Logic, designed mainly for the use of Students in the Universities. By the same Author. *Second Edition*. Ext. fcap. 8vo. cloth, 6s.

Selections from Berkeley. With an Introduction and Notes. For the use of Students in the Universities. By Alexander Campbell Fraser, LL.D., Professor of Logic and Metaphysics in the University of Edinburgh. Crown 8vo. cloth, 7s. 6d.

A Manual of Political Economy, for the use of Schools. By J. E. Thorold Rogers, M.A., formerly Professor of Political Economy, Oxford. *Third Edition*. Ext. fcap. 8vo. cloth, 4s. 6d.

III. MATHEMATICS, &c.

Figures made Easy: a first Arithmetic Book. (Introductory to 'The Scholar's Arithmetic.') By Lewis Hensley, M.A., formerly Fellow of Trinity College, Cambridge. Crown 8vo. cloth, 6d.

Answers to the Examples in Figures made Easy. By the same Author. Crown 8vo. cloth, 1s.

The Scholar's Arithmetic. By the same Author. Crown 8vo. cloth, 4s. 6d.

The Scholar's Algebra. By the same Author. Crown 8vo. cloth, 4s. 6d.

Book-keeping. By R. G. C. Hamilton, Financial Assistant Secretary to the Board of Trade, and John Ball (of the Firm of Quilter, Ball, & Co.). Co-Examiners in Book-keeping for the Society of Arts. *New and enlarged Edition*. Ext. fcap. 8vo. limp cloth, 2s.

A Course of Lectures on Pure Geometry. By Henry J. Stephen Smith, M.A., F.R.S., Fellow of Corpus Christi College, and Savilian Professor of Geometry in the University of Oxford.

Acoustics. By W. F. Donkin, M.A., F.R.S., Savilian Professor of Astronomy, Oxford. Crown 8vo. cloth, 7s. 6d.

A Treatise on Electricity and Magnetism. By J. Clerk Maxwell, M.A., F.R.S., Professor of Experimental Physics in the University of Cambridge. 2 vols. Demy 8vo. cloth, 12. 11s. 6d.

An Elementary Treatise on the same subject. By the same Author. *Preparing*.

IV. HISTORY.

Select Charters and other Illustrations of English Constitutional History from the Earliest Times to the reign of Edward I. By W. Stubbs, M.A., Regius Professor of Modern History, Oxford. *Third Edition*. Crown 8vo. cloth, 8s. 6d.

A Constitutional History of England. By W. Stubbs, M.A.,
Regius Professor of Modern History, Oxford. Vols. I. and II. Crown 8vo.
cloth, each 12s.

Genealogical Tables illustrative of Modern History.
By H. B. George, M.A. *New Edition, Revised and Corrected.* Small 4to.
cloth, 12s.

A History of France. With numerous Maps, Plans, and
Tables. By G. W. Kitchin, M.A., formerly Censor of Christ Church. In three
Volumes, Crown 8vo. *cloth*, price 10s. 6d. each.

Vol. I. Down to the year 1453.

Vol. II. From 1453-1624. *Just Published.*

Vol. III. From 1624-1793. *Just Published.*

A Manual of Ancient History. By George Rawlinson,
M.A., Camden Professor of Ancient History, Oxford. Demy 8vo. *cloth*, 14s.

**A History of Germany and of the Empire, down to the
close of the Middle Ages.** By J. Bryce, D.C.L., Regius Professor of Civil
Law, Oxford.

A History of British India. By S. J. Owen, M.A., Tutor
and Reader in Law and Modern History, Christ Church.

A History of Greece. By E. A. Freeman, M.A., formerly
Fellow of Trinity College, Oxford.

Selections from the Wellesley Despatches. Edited by
S. J. Owen, M.A., Tutor and Reader in Law and Modern History, Christ
Church. *In the Press.*

V. LAW.

**Elements of Law considered with reference to Principles
of General Jurisprudence.** By William Markby, M.A., Judge of the High
Court of Judicature, Calcutta. *Second Edition, with Supplement.* Crown 8vo.
cloth, 7s. 6d.

**An Introduction to the History of the Law of Real
Property, with Original Authorities.** By Kenelm E. Digby, M.A., formerly
Fellow of Corpus Christi College, Oxford. Crown 8vo. *cloth*, 7s. 6d.

Gaii Institutionum Juris Civilis Commentarii Quatuor;
or, Elements of Roman Law by Gaius. With a Translation and Commentary.
By Edward Poste, M.A., Barrister-at-Law, and Fellow of Oriel College, Oxford.
Second Edition. 8vo. *cloth*, 18s.

**The Institutes of Justinian, edited as a Recension of the
Institutes of Gaius.** By Thomas Erskine Holland, B.C.L., Chichele Professor
of International Law and Diplomacy. Extra fcap. 8vo. *cloth*, 5s.

The Elements of Jurisprudence. By the same Editor.

Select Titles from the Digest of Justinian. By T. E.
Holland, B.C.L., Chichele Professor of International Law and Diplomacy, and
C. L. Shadwell, B.C.L., Fellow of Oriel College, Oxford. *In Parts.*

Part I. **Introductory Titles.** 8vo. *sewed*, 2s. 6d.

Part II. **Family Law.** 8vo. *sewed*, 1s.

Part III. **Property Law.** 8vo. *sewed*, 2s. 6d.

VI. PHYSICAL SCIENCE.

A Handbook of Descriptive Astronomy. By G. F. Chambers, F.R.A.S., Barrister-at-Law. *Third Edition.* Demy 8vo. cloth. 28s. *Just Published.*

Chemistry for Students. By A. W. Williamson, Phil. Doc., F.R.S., Professor of Chemistry, University College, London. *A new Edition, with Solutions.* Ext. fcap. 8vo. cloth, 8s. 6d.

A Treatise on Heat, with numerous Woodcuts and Diagrams. By Balfour Stewart, LL.D., F.R.S., Professor of Physics, Owens College, Manchester. *Third Edition.* Ext. fcap. 8vo. cloth, 7s. 6d.

Forms of Animal Life. By G. Rolleston, M.D., F.R.S., Linacre Professor of Physiology, Oxford. Illustrated by Descriptions and Drawings of Dissections. Demy 8vo. cloth, 16s.

Exercises in Practical Chemistry. By A. G. Vernon Harcourt, M.A., F.R.S., Senior Student of Christ Church; and Lee's Reader in Chemistry; and H. G. Madan, M.A., Fellow of Queen's College, Oxford. Series I. Qualitative Exercises. *Second Edition.* Crown 8vo. cloth, 7s. 6d. Series II. Quantitative Exercises.

Geology of Oxford and the Valley of the Thames. By John Phillips, M.A., F.R.S., Professor of Geology, Oxford. 8vo. cloth, 11. 12s.

Crystallography. By M. H. N. Story-Maskelyne, M.A., Professor of Mineralogy, Oxford; and Deputy Keeper in the Department of Minerals, British Museum. *In the Press.*

VII. ENGLISH LANGUAGE AND LITERATURE.

A First Reading Book. By Marie Fichens of Berlin; and edited by Anne J. Clough. Ext. fcap. 8vo. stiff covers, 4d.

Oxford Reading Book, Part I. For Little Children. Ext. fcap. 8vo. stiff covers, 6d.

Oxford Reading Book, Part II. For Junior Classes. Ext. fcap. 8vo. stiff covers, 6d.

An English Grammar and Reading Book, for Lower Forms in Classical Schools. By O. W. Tancock, M.A., Assistant Master of Sherborne School. *Second Edition.* Ext. fcap. 8vo. cloth, 3s. 6d.

A Book for Beginners in Anglo-Saxon. By John Earle, M.A., Professor of Anglo-Saxon, Oxford. Extra fcap. 8vo. cloth, 2s. 6d. *Just Published.*

An Anglo-Saxon Reader, in Prose and Verse, with Grammatical Introduction, Notes, and Glossary. By Henry Sweet, M.A., Balliol College, Oxford. Extra fcap. 8vo. cloth, 8s. 6d.

Specimens of Early English. A New and Revised Edition. With Introduction, Notes, and Glossarial Index. By R. Morris, LL.D. and W. W. Skeat, M.A.

Part I. *In the Press.*
Part II. From Robert of Gloucester to Gower (A.D. 1298 to A.D. 1393). Extra fcap. 8vo. cloth, 7s. 6d.

Specimens of English Literature, from the 'Ploughmans Crede' to the 'Shepheardes Calender' (A.D. 1394 to A.D. 1579). With Introduction, Notes, and Glossarial Index. By W. W. Skeat, M.A. Ext. fcap. 8vo. cloth, 7s. 6d.

The Vision of William concerning Piers the Plowman, by William Langland. Edited, with Notes, by W. W. Skeat, M.A. *Second Edition*. Ext. fcap. 8vo. cloth, 4s. 6d.

Chaucer. The Prioresses Tale; Sire Thopas; The Monkes Tale; The Clerkes Tale; The Squieres Tale, &c. Edited by W. W. Skeat, M.A., Editor of *Piers the Plowman*. Ext. fcap. 8vo. cloth, 4s. 6d.

Chaucer. The Tale of the Man of Lawe; The Pardoner's Tale; The Second Nonnes Tale; The Chanouns Yemannes Tale. By the same Editor. Extra fcap. 8vo. cloth, 4s. 6d. *Just Published*.

Shakespeare. Hamlet. Edited by W. G. Clark, M.A., and W. Aldis Wright, M.A. Extra fcap. 8vo. stiff covers, 2s.

Shakespeare. The Tempest. Edited by W. Aldis Wright, M.A. Extra fcap. 8vo. stiff covers, 1s. 6d.

Shakespeare. King Lear. By the same Editor. Ext. fcap. 8vo. stiff covers, 1s. 6d.

Shakespeare. As You Like It. By the same Editor. Extra fcap. 8vo. stiff covers, 1s. 6d. (For other Plays, see page 15.)

Shakespeare. Midsummer Night's Dream. By the same Editor. *In the Press*.

Milton. Areopagitica. With Introduction and Notes. By J. W. Hales, M.A. Extra fcap. 8vo. cloth, 3s.

Addison. Selections from Papers in the Spectator. With Notes. By T. Arnold, M.A., University College. Extra fcap. 8vo. cloth, 4s. 6d.

The Philology of the English Tongue. By J. Earle, M.A., formerly Fellow of Oriel College, and Professor of Anglo-Saxon, Oxford. *Second Edition*. Ext. fcap. 8vo. cloth, 7s. 6d.

Typical Selections from the best English Writers, with Introductory Notices. *Second Edition*, in Two Volumes. Extra fcap. 8vo. cloth, 7s. *Sold separately, 3s. 6d. each.*

Vol. I. Latimer to Berkeley. Vol. II. Pope to Macaulay.

See also XII. below for other English Classics.

VIII. FRENCH LANGUAGE AND LITERATURE.

Brachet's Historical Grammar of the French Language. Translated by G. W. Kitchin, M.A. *Third Edition*. Ext. fcap. 8vo. cloth, 3s. 6d.

An Etymological Dictionary of the French Language, with a Preface on the Principles of French Etymology. By A. Brachet. Translated by G. W. Kitchin, M.A. Crown 8vo. cloth, 10s. 6d.

Cornelle's Cinna, and Molière's Les Femmes Savantes.
 Edited, with Introduction and Notes, by Gustave Masson. Ext. fcap. 8vo. cloth, 2s. 6d.

Racine's Andromaque, and Corneille's Le Menteur. With Louis Racine's Life of his Father. By the same Editor. Ext. fcap. 8vo. cloth. 2s. 6d.

Molière's Les Fourberies de Scapin, and Racine's Athalie. With Voltaire's Life of Molière. By the same Editor. Ext. fcap. 8vo. cloth, 2s. 6d.

Selections from the Correspondence of Madame de Sévigné and her chief Contemporaries. Intended more especially for Girls' Schools. By the same Editor. Ext. fcap. 8vo. cloth, 3s.

Selections from Modern Writers. By the same Editor. Ext. fcap. 8vo. cloth, 2s. 6d.

Bernard's Le Joueur, and Brueys and Palaprat's Le Grondeur. With Notes. By the same Editor. Ext. fcap. 8vo. cloth, 2s. 6d.

Louis XIV and his Contemporaries; as described in Extracts from the best Memoirs of the Seventeenth Century. With Notes, Genealogical Tables, etc. By the same Editor. Extra fcap. 8vo. cloth, 2s. 6d.

IX. GERMAN LANGUAGE AND LITERATURE.

New German Method. In Four Vols. By Hermann Lange, Teacher of Modern Languages, Manchester.

- Vol. I. The Germans at Home. 8vo. cloth, 2s. 6d.
- Vol. II. A Grammar of the German Language. 8vo. cloth, 3s. 6d.
- Vol. III. The German Manual. *In the Press.*
- Vol. IV. German Composition. *In Preparation.*

Lessing's Laocoon. With Introduction, English Notes, &c. By Dr. Albert Haman, Teacher of German at the Taylor Institution, Oxford. *Preparing.*

Also, Edited by C. A. BUCHHEIM, Phil. Doc., Professor in King's College, London.

Goethe's Egmont. With a Life of Goethe, &c. Extra fcap. 8vo. cloth, 3s.

Schiller's Wilhelm Tell. With a Life of Schiller; an historical and critical Introduction, Arguments, and a complete Commentary. *Second Edition.* Ext. fcap. 8vo. cloth, 3s. 6d.

Lessing's Minna von Barnhelm. A Comedy. With a Life of Lessing, Critical Analysis, Complete Commentary, &c. *Second Edition.* Extra fcap. 8vo. cloth, 3s. 6d.

In Preparation,

Goethe's Iphigenie auf Tauris. A Drama. With a Critical Introduction, Arguments to the Acts, and a complete Commentary.

Selections from the Poems of Schiller and Goethe.

Becker's (K. F.) Friedrich der Grosse.

Egmont's Leben und Tod, and Belagerung von Antwerpen by Schiller.

X. ART, &c.

- A Handbook of Pictorial Art.** By R. St. J. Tyrwhitt, M.A., formerly Student and Tutor of Christ Church, Oxford. With coloured Illustrations, Photographs, and a chapter on Perspective by A. Macdonald. *Second Edition.* 8vo. *half morocco*, 18s.
- A Treatise on Harmony.** By Sir F. A. Gore Ouseley, Bart., M.A., Mus. Doc., Professor of Music in the University of Oxford. *Second Edition.* 4to. *cloth*, 10s.
- A Treatise on Counterpoint, Canon, and Fugue**, based upon that of Cherubini. By the same Author. 4to. *cloth*, 16s.
- A Treatise on Musical Form, and General Composition.** By the same Author. 4to. *cloth*, 10s.
- A Music Primer for Schools.** By J. Troutbeck, M.A., and R. F. Dale, M.A., B. Mus. *Second Edition.* Crown 8vo. *cloth*, 1s. 6d.
- The Cultivation of the Speaking Voice.** By John Hullah. *Second Edition.* Extra fcap. 8vo. *cloth*, 2s. 6d.

XI. MISCELLANEOUS.

- Text-Book of Botany, Morphological and Physiological.** By Dr. Julius Sachs, Professor of Botany in the University of Würzburg. Translated by A. W. Bennett, M.A., Lecturer on Botany, St. Thomas's Hospital, assisted by W. T. Thiselton Dyer, M.A., Ch. Ch., Oxford. Royal 8vo. *half morocco*, 31s. 6d.
- Dante. Selections from the Inferno.** With Introduction and Notes. By H. B. Cotterill, B.A., Assistant Master in Haileybury College. Extra fcap. 8vo. *cloth*, 4s. 6d.
- Tasso. La Gerusalemme Liberata. Cantos I, II.** By the same Editor. Extra fcap. 8vo. *cloth*, 2s. 6d.
- A Treatise on the Use of the Tenses in Hebrew.** By S. R. Driver, M.A., Fellow of New College. Extra fcap. 8vo. *cloth*, 6s. 6d.
- Outlines of Textual Criticism applied to the New Testament.** By C. E. Hammond, M.A., Fellow and Tutor of Exeter College Oxford. *Second Edition.* Extra fcap. 8vo. *cloth*, 3s. 6d.
- Antient Liturgies.** With Introduction, Notes, &c. By C. E. Hammond, M.A. *In Preparation.*
- The Modern Greek Language in its relation to Ancient Greek.** By E. M. Geldart, B.A., formerly Scholar of Balliol College, Oxford. Extr. fcap. 8vo. *cloth*, 4s. 6d.
- A System of Physical Education: Theoretical and Practical.** By Archibald MacLaren, The Gymnasium, Oxford. Extra fcap. 8vo. *cloth*, 7s. 6d.

XII. A SERIES OF ENGLISH CLASSICS.

Designed to meet the wants of Students in English Literature: under the superintendence of the Rev. J. S. BREWER, M.A., of Queen's College, Oxford, and Professor of English Literature at King's College, London.

It is especially hoped that this Series may prove useful to Ladies' Schools and Middle Class Schools; in which English Literature must always be a leading subject of instruction.

A General Introduction to the Series. By Professor Brewer, M.A.

1. **Chaucer.** The Prologue to the Canterbury Tales; The Knights Tale; The Nonne Prestes Tale. Edited by R. Morris Editor for the Early English Text Society, &c., &c. *Sixth Edition.* Extra fcap. 8vo. cloth, 2s. 6d. See also p. 12.
2. **Spenser's Faery Queene.** Books I and II. Designed chiefly for the use of Schools. With Introduction, Notes, and Glossary. By G. W. Kitchen, M.A., formerly Censor of Christ Church.
 Book I. *Eighth Edition.* Extra fcap. 8vo. cloth, 2s. 6d.
 Book II. *Third Edition.* Extra fcap. 8vo. cloth, 2s. 6d.
3. **Hooker.** Ecclesiastical Polity, Book I. Edited by R. W. Church, M.A., Dean of St. Paul's, formerly Fellow of Oriel College, Oxford. *Second Edition.* Extra fcap. 8vo. cloth, 2s.
4. **Shakespeare.** Select Plays. Edited by W. G. Clark, M.A., Fellow of Trinity College, Cambridge; and W. Aldis Wright, M.A., Trinity College, Cambridge. Extra fcap. 8vo. *stiff covers.*
 I. The Merchant of Venice. 1s.
 II. Richard the Second. 1s. 6d.
 III. Macbeth. 1s. 6d. (For other Plays, see p. 12.)
5. **Bacon.**
 I. Advancement of Learning. Edited by W. Aldis Wright, M.A. *Second Edition.* Extra fcap. 8vo. cloth, 4s. 6d.
 II. The Essays. With Introduction and Notes. By J. R. Thursfield, M.A., Fellow and Tutor of Jesus College, Oxford.

6. **Milton.** Poems. Edited by R. C. Browne, M.A., and Associate of King's College, London 2 vols. *Fourth Edition*. Ext. fcap. 8vo. cloth, 6s. 6d.
Sold separately, Vol. I. 4s., Vol. II. 3s.
7. **Dryden.** Stanzas on the Death of Oliver Cromwell; *Astraea Redux*; *Annus Mirabilis*; *Absalom and Achitophel*; *Religio Laici*; *The Hind and the Panther*. Edited by W. D. Christie, M.A., Trinity College, Cambridge. *Second Edition*. Extra fcap. 8vo. cloth, 3s. 6d.
8. **Bunyan.** *The Pilgrim's Progress*; *Grace Abounding*. Edited by E. Venables, M.A., Canon of Lincoln. *In the Press*.
9. **Pope.** With Introduction and Notes. By Mark Pattison, B.D., Rector of Lincoln College, Oxford.
I. *Essay on Man*. *Fifth Edition*. Extra fcap. 8vo. stiff covers, 1s. 6d.
II. *Satires and Epistles*. *Second Edition*. Extra fcap. 8vo. stiff covers, 2s.
10. **Johnson.** *Rasselas*; *Lives of Pope and Dryden*. Edited by T. Arnold, M.A. University College. *Preparing*.
11. **Burke.** Edited, with Introduction and Notes, by E. J. Payne, M.A., Fellow of University College, Oxford.
I. *Thoughts on the Present Discontents*; the *Two Speeches on America*, etc. *Second Edition*. Extra fcap. 8vo. cloth, 4s. 6d.
II. *Reflections on the French Revolution*. Extra fcap. 8vo. cloth, 5s.
12. **Cowper.** Edited, with Life, Introductions, and Notes, by H. T. Griffith, B.A., formerly Scholar of Pembroke College, Oxford.
I. *The Didactic Poems of 1782*, with Selections from the *Minor Pieces*, A.D. 1779-1783. Ext. fcap. 8vo. cloth, 3s.
II. *The Task*, with *Tirocinium*, and Selections from the *Minor Poems*, A.D. 1784-1799. Ext. fcap. 8vo. cloth, 3s.

Published for the University by

MACMILLAN AND CO., LONDON.

The DELEGATES OF THE PRESS invite suggestions and advice from all persons interested in education; and will be thankful for hints, &c., addressed to the SECRETARY TO THE DELEGATES, Clarendon Press, Oxford.

